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A Century and a Half Since Carey

By H. Cornell Goerner

Exactly one hundred and fifty years ago this October 2nd, fourteen men met in the small back parlor of Mrs. Wallis' home in the town of Kettering, central England. There were twelve Baptist ministers, one deacon, and a theological student. The leaders of the group were fairly young, in their twenties or thirties, the oldest being just 40; and most of them were pastors of small rural or village churches. It was not an impressive band. No notice of the meeting was taken by the world in the secular press. But before that little group disbanded, action had been taken which was to prove momentous; forces had been set in motion the widening influence of which was destined to be felt through the centuries, around the world. A new kind of society was organized, one which was to serve as the pattern for countless others, the appropriate instruments, ingeniously devised, by which the greatest continuous advance in Christian world conquest was to be largely achieved.

The new organization was called "the Particular Baptist Society for the Propagation of the Gospel amongst the Heathen." There had been Protestant missionary efforts and missionary organizations before, but always they had been based upon the idea of the responsibility of the Christian nation, through a state church, through direct govern-

mental action, or through a chartered colonial trading company, to provide for the spiritual welfare of its subjects in new non-Christian areas. The eminent exception was the Moravian Brethren, who had pioneered in more individualistic enterprises, and who were organized for the mission task. But they were popularly regarded as a group apart, and their noble example had called forth no imitators. So it was this Baptist Society, brain-child of William Carey, so inauspiciously brought forth as a realized organization, which was to show the way to all Protestant groups, and inaugurate a new era in world Christianity.

The plan was simple. Membership in the society was by individuals, on the basis of voluntary subscription of a minimum amount. Charter members at once set up an organization with officers, provided for enlargement and additional member societies, and began looking about for properly qualified missionary candidates to be sent afield, against the day when subscriptions should be sufficient to care for their travelling expenses and early maintenance. The idea has become so unanimously followed that it is difficult to realize the revolutionary nature of the plan. It worked at once, as indeed it was bound to work, and before a year had passed two missionaries representing the new society were on their way to India, interest was spreading apace, and the success of the venture was well assured.

What the Baptists could do, few and weak as they were, other denominational groups now rapidly dared to attempt. The London Missionary Society was formed in 1795, two Scottish societies in 1796, the Church Missionary Society (Anglican) in 1799, Wesleyans in 1814. Group after group organized, always following the pattern of individual membership conditioned upon voluntary contributions. Within thirty or forty years practically every sizable Christian group in England, on the Continent, and in America, had its society and was taking part in the new task of world evangelization. The trail had been blazed. Hundreds now hastened to follow and clear out a highway for God to the nations.

William Carey is called "the Father of Modern Missions." This is because of his leading role in bringing the Baptist Missionary Society into existence, plus his pioneer work on the mission field itself in his forty years' service in India. His unique contribution is recognized by men of all denominations, and it is not too much to say that, in the providence of God, a major part of Protestant missionary efforts and achievements during the last century and a half are in a real sense traceable to the passion which burned in his soul and the wisdom which enabled him to formulate the basic principles of successful missionary endeavor.

How great the achievement of these 150 years is can be grasped by making a few summary comparisons. In 1792 the total Christian population of the world was probably less than 175,000,000.* Of these the preponderant majority were Catholic, either Roman or Greek. Protestants and Evangelicals numbered about 45,000,000 and were confined largely to the British Isles, Northern Europe, and the eastern seaboard of the United States. By 1930 the Christian population of the world had increased to 600,000,000, of which 133,000,000 were reckoned as Protestant and Evangelical. In 1942 the correct figures, if obtainable, would probably be over 700,000,000 Christians, of whom over 200,000,000 are Protestant and Evangelical. Moreover, the distribution of these is practically world-wide, there being no country of any considerable size and importance without at least its Christian minority. The numerical growth in these years is partly accounted for by natural increase of population in Christian areas, and the total percentage of Christians in the world has not actually increased, but has about kept pace with the growth of world population. The geographical expansion, however, has not been in any sense a natural phenomenon, but the result of a sustained campaign participated

* The most accurate available statistics for the time are found in the pamphlet published by William Carey in 1792, entitled "An Enquiry into the Obligations of Christians to Use Means for the Conversion of the Heathens."

in by all major denominations. At its height in 1925, the foreign mission enterprise was maintaining nearly 30,000 missionaries on the field. This number has decreased somewhat in recent years due to world conditions, but the decrease is generally taken to be only temporary. The achievement of these years stands as a modern phenomenon.

Of all the Evangelical groups entering into the spirit of aggressive spiritual expansion, perhaps none has benefited more signally than Carey's own denomination, the Baptists. Rippon's **Baptist Register** for 1790 lists 361 Particular Baptist Churches in England and Wales. While membership is not given, the probability is that these churches did not average over 100 members per congregation. In addition there were some General Baptist and "New Connexion" churches. The total Baptist population of the British Isles probably did not exceed 50,000. In America at that time there were 733 churches with 58,970 members. A few scattered congregations in the Netherlands and other sections of Northern Europe would complete the roster of Baptists of the world, who probably did not number 150,000, all told, in 1792. They were a small, despised sect.

A century and a half later, Baptists number some 12,500,000, scattered on every continent and to the remote corners of the globe. To be sure, a disportionate number are concentrated in the United States, with its 11,000,000, particularly in the South, with its almost 9,000,000. While these can scarcely be accounted the result of foreign mission work in the technical sense, it is true that the phenomenal growth of American Baptists was definitely related to the missionary zeal of the Carey era. The same is true of the growth of European Baptists, who now number 700,000. The Baptist groups now established in wide geographical areas as the direct result of mission work are by no means a negligible part of the total Baptist world. Asia has a total of 500,000 Baptists, with 390,000 in India and Burma, 80,000 in China, 11,000 in the Philippines, and 8,000 in Japan. Africa has 150,000, in the Congo, Nigeria, Liberia, Nyasa, Sierra-Leone, and South Africa. In Central America and the West

Indies are 70,000 widely distributed, with a similar number in South America. Baptists in Australia and New Zealand number some 45,000. The leaven is hid in the nations, and is silently working. Baptists have become a world people, a world force.

Looking back to 1792 and looking out and around the world in 1942, all Evangelicals, and in a peculiar way all Baptists, should pause to give thanks to God for William Carey and that intrepid band of young men who dared to follow his exhortation to "expect great things from God, attempt great things for God," and should exclaim with humble wonderment, "What hath God wrought!"

A Wonder Book

W. O. Carver

One of the greatest biographies, of one of the greatest leaders of all Christian history, is the story of the life, work and influence of William Carey as told by his great-grandson, S. Pearce Carey.

He spent ten years in producing the manuscript for the first seven editions printed from 1923 to 1933. A wealthy brother had proposed to Pastor Carey to meet all expenses including salary if he would devote himself for three years to writing a fresh, definitive life of their distinguished ancestor. Instead of three they extended the task to ten years. Every place in England and in India with which Carey had been connected was visited, and every place where materials for the work were known to exist. The result was a volume which for sheer excellence as biographical literature, wholly apart from its subject and world significance, deserves rank on the first shelf. No wonder it ran seven editions in ten years.

So many leads were opened to the author and so profoundly did his subject grip him he could not leave his task. New materials and fresh interests kept drawing him on. Thus in 1934 the Carey Press, London, published the "Eighth Edition Revised and Enlarged."

It is a condemning commentary on American Christian leadership, especially of Baptist leadership, that this remarkable volume has never become widely known or used by us.

By all means a special American edition should have been provided for this sesquicentennial year, and read by thousands. Under the war conditions it is to be procured, if at all, only with great difficulty and delay, from London. This being true I have ventured to "pirate" most of two chapters from the Book, hoping thereby to give our readers vivid stories of the meeting of the Association and of the

Sermon that moved to action; and then of the actual origination of the Society which set in motion modern mission history. These chapters, with a few omissions and a few needed notes inserted follow. I have written to the Baptist Missionary Society, now housed in the very building—remodeled in some measure—where it was founded, explaining my course and seeking its approval. I hope that this use of the material will create an extensive demand for the full volume.

One of our English Baptist ministers, Mr. Dakin, has sent, through Dr. J. H. Rushbrooke, a brief manuscript summarizing the Carey story. As this note is in preparation the Sunday School Board is pushing this manuscript through the press. It will probably be on sale, and at a nominal price, before this issue of the Review and Expositor is published. I have not seen the Dakin manuscript but hail its appearance with confidence.

Every church which has not already done so should as early as plans permit use one service, at least, for emphasizing the grace of God in Carey and in our missionary history; and for enlarging our tent, stretching our cords, strengthening our stakes for an expected inflow from God in his purposes through Christ Jesus.

[The type of all the Carey material will be held for a short time. If there are enough calls to justify reprints will be made. The cost will be 25 cents.].

The Deathless Sermon

NOTTINGHAM

May 30 and 31, 1792

The sermon which precipitated definite plans for forming the Baptist Missionary Society is not now available. S. Pearce Carey has given us the following abstract of the sermon with some description of the circumstances, and of its immediate outcome.

'I call that sermon of Carey's wonderful, because there has perhaps been no sermon preached in modern days which has had so distinct and traceable an effect on Protestant Christianity throughout the world.'—Dr. F. W. Gotch.

Nottingham was the farthest north the Northampton Association ever ventured. For some 'ministers and messengers' it meant a horseback ride of from sixty to seventy miles. Seventeen ministers from the twenty-four associated churches assembled in 1792 and took part. Other silent ones were also, probably, present. 'Messengers' were few by reason of the distance.

They put up at 'The Angel'—these 'angels' of the churches—the largest inn of the wide market-place. 'In those days of deliberate locomotion it was good,' says A. G. Fuller, 'to witness the arrival of worthy farmers of the old school, on their stout and stalwart steeds, unaddicted to hunting; or driving their better halves and daughters in capacious vehicles; pedestrians covered with dust and perspiration, the product of many a weary mile of travel; a goodly array of black coats' [for such wear was then sacred to mourners and ministers] 'exchanging hearty greetings, and acknowledging that through mercy they had arrived safe and well.'

Their talk that May was of France and of Burke's forebodeful 'Thoughts'; of Warren Hastings; of the anti-slavery debate and defeat in the Commons; of glorious Wilberforce; and, with the more literary, of Boswell's **Johnson** and of Cowper's **Task.**

Their meeting-place was the town's one Baptist Chapel, and in Friar Lane; a simple white building, seating not more than two hundred and thirty, though already once enlarged.

On the Tuesday evening Ryland was for the second time called to the chair, and the churches' letters were read. 'College Lane,' Northhampton, bemoaned a year of dissension and distress. Moulton was in deep depression. Oakham lamented its feebleness; Braunston its supineness. On the other hand, Foxton was full of hope; Bottesford thriving. Arnsby was comforted for the death of Robert Hall by the prospective settlement of the gifted Blundel. Roade wrote of enlargement; Gretton of wakened interest; Clipston of quickening after days of fasting and prayer, and Walgrave of arousal. 'Harvey Lane' [Carey's pastorate] could say: 'The Lord has smiled on us and healed our dissensions'; Nottingham had just used its baptistry for five, and the year before for nineteen. Guilsborough had 'never enjoyed so much of God before. Not many days pass now in our village but some seek the way of salvation.' Kettering had 'never such a spirit of prayer,' and had just been gladdened by the baptism of ten. Ryland could truthfully sum up and say that 'most of the church news was encouraging'—the fruit of their increased prayer—and that 'circumstances were conspiring towards the fulfilment of great prophecies.' He was thinking of France and of her troubled awakening, which several of the church letters had hailed. God's rain-cloud, already bigger than a man's hand, could be seen.

On the Wednesday they met, by wise wont, at 6 a. m. for prayer, and at 10 a. m., for the first preaching, with Carey in the pulpit. Isaiah liv. was his Scripture. He knew its song by heart, having so many times re-read it in the original towards that morning's momentousness. His one regret would be that its rich Hebrew assonances were not re-echoed in the English version. With 'Isaiah's' faith his soul was all aglow. When presently he made verses two and three the mould of his message, his intimates knew that into that hour the passion of eight years was to be poured. Dr. Norwood says 'the sermon was a lance-head with eight

years' drive behind its thrust.' He rang the great challenge out:

'Enlarge the place of thy tent, and let them
Stretch forth the curtains of thine habitations.
Spare not,
Lengthen thy cords, and
Strengthen thy stakes;
For thou shalt break forth on the right hand and on the left; and
Thy seed shall inherit the Gentiles, and
Make the desolate cities to be inhabited.
Fear not.'

Dr. Whitley says that Cowper's lines:

'Behold, at Thy commanding word,
We stretch the curtain and the cord'

gave Carey the idea for his great sermon.' And they may have. For Cowper was his living poet-hero. But if they did, Carey greatly stretched the scope of the hymnist's original reference. Anyhow, the text was treasure-trove. Not in all the Book could he have found an apter missionary message. The later chapters of 'Isaiah' had been for years for him a most inspiring Scripture. Now of the prophet's words he lit a beacon that was to blaze for evermore. Dr. Clifford once called the text 'a burning bush of missionary revelation.'

First, as was always his habit in exposition, he set forth, we are told, the historic conditions of the word. Chaldaea had destroyed Jerusalem, devastated Judea, deported the Jewish people, and drive them into long exile, bondage and despair. Judah seemed like a woman once loved of her divine Husband, and blessed of her children, but now disowned and desolate.

Nevertheless, the prophet brought her cheer. Things were not all they seemed. Divine pity and love atoned for her sins—according to the infinite gospel of the preceding chapter. Her heavenly Husband forgave her and purposed

to bless her. Not for ever was she disowned; only disciplined, to cleanse her from her sins. She was still God's people. By no choice nor will of His should she remain disgraced, barren, wretched. He bade her fling away her worse than widow's weeds, and become once again the cherished wife and the mother of happy children. God called her to a new and splendid destiny. The shabby, wind-blown tent, wherein she could ill find shelter, was to yield to a pavilion—nay, to an ever-multiplying family of tents, strong and beautiful. 'Get up,' God said. 'Find larger canvas, stouter and taller poles, stronger tent-pegs. Catch wider visions. Dare bolder programmes. Dwell in an ampler world.' 'Thy Maker is thy Husband. He is Lord of all the earth.'

Then in the prophet's picture of widowed Israel the preacher found a mirror of the Church of his own day—its defeatedness and dishonour, its dearth and decay. He knew the facts in village and in town, in the Church as established and in the ranks of Nonconformists. He had seen them at close quarters in Paulerspury and Piddington, in Earls Barton and Moulton, and in growing Leicester. He had felt the lifelessness of things Anglican, except under such preachers as John Newton or Thomas Scott. He knew the sparse worshippers, the coarse choristers, the neglected parishes, the Sabbath drink-revels. In Nonconformity he was familiar with the spent enthusiams, the barren and bitter disputations, the littleness and lowness of ideal and of life. He had only to recall how decayed he had found the Baptist cause and building in Moulton, how weak and strife-torn the 'Meeting' in Earls Barton, and how disgraced 'Harvey Lane' with its drinking pastor and deacons; or to remind them of the previous evening's confessions of Braunston, Oakham and 'College Lane.'

He was not content to mourn this dearth as strange disaster. He breathed no soft excuse. He scourged it as men's sin. His words were half battles. The Church's disobedience had as certainly destroyed her as Judea's sins had flung her into Chaldaea's hold. He impeached her, yet with

tenderness and grief. 'Had all the people lifted up their voice and wept,' said Ryland, 'as the children of Israel did at Bochim, I should not have wondered, so clearly did he prove the criminality of our supineness in the Cause of God.' This was, however, but the austere preparation for the gladness of his news. God had charged him with gospel. The time past was to suffice for disobedience and dearth. God loudly called them to a different and brilliant future—to leave the lone, drear, ragged tents of their cramped feebleness, and to pitch and stretch mother-tents within the amplitude of His purpose and the splendour of His Will. He believed, as in The Enquiry he had indicated—The Enquiry, which was on sale there—that in that closing decade of the eighteenth century the nation and the Church were on the eve of great developments, whose omens were many and clear. For example, Britain's widening commerce, Captain Cook's romantic discoveries, our stablished empire of India and Canada, the fight with the slave trade, the French Revolution and the new interest in prayer. As 'Isaiah' had hailed the emergence of Cyrus as the signal for Israel's deliverance, so Carey heard in these contemporary happenings the auspicious appeal of his Lord. 'It shivered throughout him like a trumpet-call.' It was confirmed by the encouragements in the church letters of the previous evening.

He packed his message into two brief biddings—'two plain, practical, pungent, quotable watchwords,' as Dr. Clifford has called them:

> 'Expect great things from God. Attempt great things for God.'

For seventeen years he had been making things in his workshop in pairs. This sermon fell under the unconscious power of the same habit. They certainly are the right and left foot shoes for every pilgrim and soldier of the Kingdom.

Their homely brevity was an unorthodox audacity—in contrast to the long-headed, many-jointed sermons of the period, and in particular of Association sermons. He dared to be simple, even though Ryland was to succeed him in the

preachings of that morning; in too deep earnest for mere approved homiletics. He was not there for display, but for dynamic; not to score a vain pulpit success, but to win a case, a very battle for his Lord.

The burden, nay, benison of his message was this—that the divine way out from failure and disgrace was a wider vision, a bolder programme. 'This speaking-man kept to this point.' He led them back to Galilee's mountain of the forgotten commission, and laid its obligation on their consciences and hearts.

The order of his watchwords is often misquoted, and has sometimes been criticized, as if our "attempting' should precede our 'expectings.' Anything else, as Principal Culross said, would be the cart before the horse.

He wrought his message to an imperative issue and demand. Like St. Peter at Pentecost, he pleaded for action, for committal. From Nottingham Sutcliff's prayer-call had eight years earlier gone forth. Now Carey bade them pray and wait no longer, but pledge themselves and plunge straightforth.

The next morning, after a sunrise experience-meeting, in which, as Fuller said, they 'yearned to feel each other's spirits,' the private business-session of the 'ministers and messengers' was held. They made grants to two infant mission causes. They gave half a guinea towards their fares to each of their four poorest ministers. They voted five guineas to the fight with 'the inhuman and ungodly trade in the persons of men'—a handsome contribution, seeing that the Association's whole income was only £21. Then Carey faced them once more with the peremptory appeal of his previous day's sermon. Nor could they this time escape, as at Clipston, by requesting publication of his pamphlet [the famous Enquiry]; for that was at hand and on sale there, loudly sustaining his challenge. Yet, as J. C. Marshman tells us, 'when they came to deliberate, the old feelings of doubt and hesitation predominated, and they were about to separate without any decisive result, till Carey was in an agony of distress.' He could not believe that his brother-ministers

and their fellow-delegates, after responsible deliberation, would once again have no faith to do anything; that, like the scouts returning to Kadesh, they would see only the Anakim and the impossibilities. As once more his colleagues quenched the Spirit, and made the great refusal, all the disappointments of God surged through him:

'Desperate tides of the whole world's anguish
Forced through the channels of a single heart.'

Turning to Fuller, that 'square-built athlete,' as Dr. Brock termed him, that 'athlete alike of body and of mind,' that 'man with so large a quantity of being,' and gripping his arm, he cried: 'Is there nothing again going to be done, sir?' This proved a creative moment in Christ's Kingdom. Deep called unto deep. Fuller trembled an instant under that importunity, gesture and heartbreak, and then his soul was stabbed awake, and the Holy Ghost flooded his spirit. He also heard 'God's sigh in the heart of the world.' Often had he sympathized with Carey's propaganda, though too timorous for committal. Now he became convert and comrade, the first of Carey's captives, the first of Christ's new 'expectant attempters.' He crossed his Rubicon. He put both hands to the plough, nor ever thence looked back. He stood from that instant as Caleb with Joshua. They were two men with one soul.

'No precipice is too steep for two,'

sings Ibsen. When Fuller threw his inspired strength into the cause with Carey, things changed, men yielded. Carey alone, the hare-brained enthusiast, the man with the bee in his bonnet, they could elude; not Fuller and Carey. When Fuller pleaded for the reopening of the shelved business they could not refuse him. His face was like Rab's, as John Brown himself once felt, 'a sort of thunder asleep, not to be trifled with.' He took the kingdom by violence. Under his insistence, even at that twelfth hour, they repented and turned towards the light. Before they dispersed at Thursday noon, Carey saw the following passed, on Fuller's proposition:

'Resolved, that a plan be prepared against the next Ministers' Meeting at Kettering, for forming a Baptist Society for propagating the Gospel among the Heathens.'

It sounds little, and indeed has been represented as only another polite postponement. But it registered a change. It cancelled the former inactivity. It reopened the shut door. It compelled a further consideration of the question. It authorized and commissioned the preparation of a definite proposal. The 'pamphlet' was now to be succeeded by a 'plan.'

So Carey's spirit of heaviness was transformed into a robe of praise. His hope was the brighter because the question would come up again in Fuller's Kettering. Then, in the faith that the Society would assuredly be born, he rose to be its first contributor. Money would be needed. He would give all the proceeds of The Enquiry to its funds. With the cost of printing practically covered by Thomas Pott's £10, and the price Is. 6d., and the interest in its message now so quickened, these were sure to be considerable. He glorified to lay them on the altar.

Nottingham was thus saved from being a guiltier Clipston, and did at last discern its day. On the 31st of May, the threshold of summer, it rose to follow its beckoning Lord.

Yet the town knew nothing nor cared. The Association had not so much as rippled its surface. It was progressive enough for a weekly 'Journal,' but in its issue of June 2 Carey's message found no place. Mention was made of an eloquent Whit-Monday sermon in St. Mary's, but of 'expectings and attemptings' not a word. It was filled with the sound and fury of the Revolution, then reaching its height. It contained a long letter from tumultuous Paris, and told of war between Austria and France, of Birmingham riots, of Newgate executions, and of the Tories' wrath at the Whigs' mildness with Tom Paine.

For 'earthquake, wind, and fire' it had eyes and ears, room and welcome. God's 'still small voice' in 'Friar Lane'

it could neither catch nor interpret. Yet what was said and done that week in the humble meeting house has had profounder issues for God and man than even the French Revolution, and is acclaimed by the discerning as the glory of Nottingham. 'The foolishness of God is wiser than men.'

The Society's Birth

KETTERING

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Kettering deserved to be the place where the Northhampton Association made its chief contribution to the Kingdom of God; for here the Association had been first planned, and here it had oftenest met.

Fitting it was, too, that Fuller's home should be the mother-town of modern British missions. Beyond others, he had rescued Scripture from the immoral fatalism which had smothered man's sense of obligation to carry the gospel to the unreached world. His sledge-hammer had broken the super-Calvinists' hard logic to pieces, and had thus prepared the way for the thrusting-forth of world-preachers. He had saved the day at Nottigham, and was to prove the unrivalled home-captain of the Cause. His capable hand is seen in all the arrangements for this 2nd of October.

The preparatory meeting of the leaders was held the previous evening in the home of Thomas Gotch, the quickest of Fuller's deacons for enterprise in business, town and church, who had already substantially helped Carey, and who probably goaded them all to a bold advance.

The next morning preacher was Ryland, and Fuller would rejoice when, with his very text, he ran his flag to the mast-head, and committed himself to the contemplated venture: 'I will work, and who shall let it?' Iso. xliii. 15. In the afternoon Pearce preached, having been brought from beyond the Association's borders to cast love's fire into their hearts.

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That evening they were welcomed, as so often before, into the hospitable home of Mrs. Wallis, the home that was knowns as "Gospel Inn,' by reason of the many preachers who had been guests there during the twenty years of its standing. Deacon Beeby Wallis himself had died just a while before, and had been greatly missed that day. None the less, his widow gathered them to her table, having ar-

ranged, it would seem, with Joseph Timms, a wool-stapler, who had just been elected to fill her husband's place on the Kettering diaconate, to act in her stead as the nominal host. After this gracious bounty they adjourned for the day's chief business to the lean-to back-parlour, still traceable in an old plan of the house and town. Only twelve feet by ten, it was a tight pack for the twelve ministers, the 'Bristol' student, and young deacon Timms.

When the preliminary items of business had been dealt with, they were called to consider the shaping of the Plan, according to the Nottingham instruction. But most of them were unprepared for this hurry, unready to commit themselves to the idea of a Missionary Society, still less to discuss its plan. Not half of them had been present at Nottingham: not half, therefore, had heard either Carey's sermon or Fuller's twelfth-hour prevailing appeal. And some who had heard had since grown timid. They felt themselves so helpless. Theirs were such little flocks. Their folk were so illiterate and poor, who could neither be expected to grasp nor support such a vast undertaking. Nor had they experience nor precedent to guide them. And they seemed to themselves too inland and isolated to direct such an overseas' effort. The greater centers and churches, they said, must take the initiative and shoulder the burden.

Nor should all this surprise us. They really were nobodies from nowheres, with no least influence beyond their village bounds. These villages themselves it would have puzzled even a mid-Englander to locate—Braybrook, Cottisbrook, Foxton, Thrapston, Arsby, and Roade. The Thrapston Baptists were too few for fit formation of a church. Neither in Roade nor Foxton did they number twenty-five. The whole thing was of the humblest. As Fuller said years after, 'there was little or no respectability amongst us, not so much as a squire to take the chair.' They were justly fearful.

Then Carey, who had been a student of Moravian Missions, and a reader from the beginning of their Periodical Accounts, produced the latest issue, and reported its con-

tents. To wit, a veteran missionary's prosperous last voyage amongst the West Indies; a Christian triumphal march of Brainerd's successor with Indian Christian warriors and chiefs; hundreds of adult negro baptisms; three missionaries bound for the Cape; three others just arrived at Tranquebar; and a hundred and thirty-five on the active missionary roll of the Brotherhood! 'See,' said he, 'what Moravians are daring, and some of them British like ourselves, and many only artisan and poor. Cannot we Baptists at least **attempt** something in fealty to the same Lord?' Under the urge of this challenge, at length they hushed their fears and acquiesced. They trembled and ventured. It was only faith as of a grain of mustard seed: only a gleam they followed through the dark. But, ever since, they have had witness borne to them that they were well-pleasing to God.

The faith of the five—Carey, Fuller, Pearce, Ryland, and Sutcliff in hazarding a Missionary Society with only so humble and feeble a backing was new in modern British history. Puritans looked to Parliament as the patron and treasurer of Missions. Cromwell planned to have them a department of Commonwealth service. Rector Castell, of Carey's own country, petitioned the House of Commons to dare them. Bishop Berkeley built all his elusive hopes of West Indian Missions on a Parliament bounty. Brainerd was the agent of the strong Scottish S. P. C. K. Wesley was sent to Georgia by the new colony's trustees. Even Moravians had behind them their wealthy and consecrated Count, besides a Church apostolic and united.

But the five at Kettering had just these seven timorous pastors of obscure little village causes yoked with them. The overwhelming majority of their British [Baptist] churches knew nothing of their purpose. Their other five Associations stood wholly unaware and uninvolved. Their London churches could scarcely but be critical of a movement so provincial and rural. There was no Baptist Union. All was hopelessly unorganized. And yet they dared forward, having heard 'the voice like the sound of many waters,' and having seen 'the eyes like coals of fire.'

The resolution, to which they were all constrained to commit themselves, ran thus:

> 'Humbly desirous of making an effort for the propagation of the Gospel amongst the Heathen, according to the recommendations of Carey's Enquiry, we unanimously resolve to act in Society together for this purpose; and, as in the divided state of Christendom each denomination, by exerting itself separately, seems likeliest to accomplish the great end, we name this the Particular Baptist Society for the Propagation of the Gospel amongst the Heathen.'

Their name echoed and honored the S. P. G. of the Anglicans of ninety years' service. But the added words 'amongst the Heathen' marked a more catholic and courageous objective. The care of the older S. P. G., [Society for the Propagation of the Gospel in Foreign Parts.] as its own charter defined it, was 'for the spiritual benefit of our loving subjects,' with just an overplus of blessing for their heathen neighbors. It was colonial: the Baptist was deliberately missionary.

It is clear that they were denominational from necessity, not from choice. Faced with the vast multitudes of heathendom, they felt the tragedy of the dividedness of evangelical Christendom, yet had to work with it as practical men. Their hearts were larger than their opportunities. That nothing sectional was purposed is proven by their early decision to forward their subscriptions to the Scottish S. P. C. K. and to the Moravians, unless speedy opening was found for themselves; 'for, by the leave of the God of heaven, they were determined to do somewhat towards propagating the gospel in pagan lands.' And soon they did make noble grants to the Moravians.

They seem to have agreed that half a guinea should be the minimum gift, and each was asked to set down on paper what he was able and willing to contribute. The promises were collected in Andrew Fuller's store snuff-box—emptied during the day, perhaps, by his brother-ministers and friends. They were these:

	£	s.	d.
John Ryland, Northhampton	2	2	0
Reynold Hogg, Thrapston	2	2	0
John Sutcliff, Onley	1	1	0
Andrew Fuller, Kettering	1	1	0
Abraham Greenwood, Oakham	1	1	0
Edward Sharman, Cottisbrook	1	1	0
Samuel Pearce, Birmingham	1	1	0
Joseph Timms, Kettering	1	1	0
Joshua Burton, Foxton	0	10	6
Thomas Blundel, Arnsby	0	10	6
William Heighton, Roade	0	10	6
John Ayres, Braybrook	0	10	6
Anon.	0	10	6

A total of £13, 2s. 6d., [Twelve guineas by the ministers and the deacon: a half guinea by the student William Staughton] plus the proceeds of Carey's Enquiry, from sales of which, in Kettering alone, £1 came in that day. The tradition that the £13, 2s. 6d. was contributed in cash on the spot is legend, as a moment's reflection convinces, and as the Society's early financial accounts prove. Pastors so poor could have produced no such sum on a sudden. The gifts were obviously promises. Most of them were paid at the month's end at the Society's next meeting. Three of the poorest needed a few months' grace, and one a full year.

The total, apart from the profit on the sales of **The Enquiry,** was really **fourteen** guineas; for a certain Elhanan Winchester and the Rev. William Steadman had (as will appear in one of Carey's Indian letters) forestalled the Kettering decision by gifts sent to Carey of a guinea and a half. This Elhanan Winchester was a preacher from New England, who was making no small stir at the time in London and in the Fens. Steadman had been a student of 'Bristol' with Samuel Pearce, and was his most intimate friend.

A snuff-box sounds a queer receptacle for the first gifts to modern missions. But this one of Andrew Fuller's had a fitness and on odour of sanctity of its own. For there is finely

impressed upon its lid a representation of St. Paul's conversion, a miniature replica of the very scene in the pediment of St. Paul's Cathedral.

Years later Sydney Smith made merry in the Edinburgh Review over this launching of world-missions on £13, 2s. 6d. But nothing was here for ridicule; everything for respect and for repetition. 'The sum was small but of great significance, like Gideon's dreamed barley-cake,' to quote Currie Martin—'one of the heroic givings of Christian history.' Dr. Lucas of Mussoorie has described it as 'the wave-offering of the millions of pounds which have since been laid on the altar of this sacred service.'

Out of men's poverty it was given. Ryland's wife had to keep a school to stretch his small income; yet he promised two guineas. Pearce was just the visiting preacher for the day, and from beyond the Association's border. His income, even in mid-Birmingham, was only £100 a year; yet he joined in giving a guinea. Sharman was accepting Moulton at 7s. 6d. a week; Greenwood was in grave anxieties in Oakham; Fuller was only pastor of the 'Little Meeting'; Burton had to be schoolmaster as well as preacher; Blundel was settling at Arnsby with wife and five children; Heighton was getting 13s. a week at Roade, and Ayres 11s. 6. at Braybrook. The 'Anon.' was student William Staughton, thanking his lucky stars that he was there, but, true to studentdom, moneyless, even after his five Sundays' 'supplying' in 'College Lane.' He had to borrow to give his half-guinea. In after years he used to say: 'I rejoice over that half-guinea more than over all I have given in my life besides.' As just a bird of passage, he modestly withheld his signature. The gifts were all sacrificial.

The chosen Executive numbered five—Fuller, Ryland, Carey, Sutcliff and Hogg—with the first as the inevitable secretary, and the last as treasurer, not just because of his private means, but in recognition of his whole-souled missionary zeal. From his very student days he had gloried in preaching in cottages, workhouses and barns, on village greens and in public streets.

'Bristol' was in good evidence that night—the denomination's one college. Ryland was just consenting to be its Principal; Sutcliff and Pearce were old students; Blundel had left that summer; Staughton was still on the roll.

The leaders were all comparatively young—Ryland 39, Sutcliff 40, Fuller 38, Carey, and Pearce 26. Young men caught the vision. Young men took the plunge. Thenceforward they lived for the Mission. Into the rush of its deepening river every interest of their hearts was swept.

Nor were the rest, whose story can be traced, forgetful of their Covenant. Ayres was a lifelong zealot. Burton kept his little church at Foxton missionary until his death. Blundel was a much-sought advocate of the Society, raising in one journey not less than £500. Hogg gave to the work, in faithful yearly bounties, nearly £150, and a further £90 at his death. Staughton, after declining 'College Lane' through some love affair, became an eloquent preacher of the States, a College president and a chaplain of Congress. But world-missions were his passion. He never rested till the American Baptist Missionary Convention was founded, [The General Convention of the Baptist Denomination in the United States of America for Foreign Missions] of which he was first a secretary and then its president till death. 'Hearts of ice,' men said, 'would melt near his. His whole soul was in missionary enterprise.' The fire was lit within him, he always said, in Widow Wallis's back-parlour. So American as well as British Baptist Missions were in the womb of Kettering that night.

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The Baptist Seminaries and the Baptist Ministry of Brazil

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It could hardly be expected that the rapid multiplication of churches in a new and progressive field like Brazil would be accompanied by the immediate and corresponding development of an adequate gospel ministry. Brazilian Baptists always have been active in personal evangelism, and the phenomenal growth of our denomination has been due in no small measure to the individual work of the church membership as a whole. Latins have a keen sense of the dramatic, and a fine appreciation of the worth and dignity of the individual. These are contributing elements to the efficiency of their enthusiastic and effective preaching of the gospel message. But we do not find in Brazil ministers of the Word, in number sufficient, and with proper training to give to all the churches the pastoral care which they require.

The Present Day Ministry

Brazilian Baptists are justly proud of their ministers, for their preachers represent a considerable variety of talent and ability. Every year they are increasing in number, and growing in experience, culture and influential leadership. According to the report for 1941 there were 313 ordained native pastors, an increase of 11 per cent over the year 1940. A small per cent of these are inactive or inefficient. Among the orators of distinction are to be found such men as Erodice Queiroz, Jose Miranda Pinto, Gioia Martins, John Soren, and others whose eloquent messages stir the emotions and move the hearts and wills of their hearers. Djalma Cunha, Manoel Avelino de Souza, Munguba Sobrinho, Antonio Mesquita, Livio Lindoso, and Reynaldo Purim are well trained theological professors, excellent preachers, pastors, writers and denominational leaders of influence. John Barreto, J. Souza Marques, Alberto Stange, Alberto Mazoni Andrade and Silas Botelho have won dis-

tinction as educators and preachers. Samuel Sheidegger, Vitorino Moreira, Egidio Gioia, Jose Silveira, Almir Concalves are efficient pastors and organizers. Moises Silveira, editor of the **O Jornal Batista,** and Walter Kaschel, director of B. T. U. work, are young men of ability who have the confidence and good will of the denomination. The mere mention of these distinguished representatives is an eloquent testimony to what has been accomplished in the last 25 years.

The Imperative Needs of Today

Notwithstanding the rapid growth and development of our cultured and well trained preachers, too many of the pastors are inadequately prepared for their responsibilities, and numerous others are trying to serve anywhere from six to ten churches. With approximately 800 churches and 2,000 preaching stations, it is evident that the greatest need of Brazilian Baptists is a more numerous and a better prepared Christian ministry. An amazing development of intellectual and Christian culture is taking place in the rank and file of the evangelical group. There is created almost immediately in the newly evangelized a hunger and thirst for knowledge which is only partly satisfied by an intensive study of the Bible, Sunday-school and other Christian literature. Converted parents have a greater desire to educate their children, and our system of schools opens the way for them to give their boys and girls this coveted opportunity. The social life in our democratic churches leads the humbler people to feel that they may be worth something, and they soon wake up to find that they really are, and prove it by their loyalty to the church, and a deeper sense of responsibility to their children and their neighbors.

While there is still a place for the old-fashioned exhorter, especially in the unevangelized sections, the higher standards of culture demand a better grade of preaching. Brazilians love all the finer qualities of good oratory, and they want pastors who know the Scriptures and know how to feed and care for the hungry sheep.

Since the goal of our missionary effort is the development of self-supporting and self-propagating churches we must recognize the importance of training a full-rounded New Testament ministry, including the training of scholarly writers and teachers. There is the abiding need of apostles, prophets, evangelists, pastors and teachers (Eph. 4:11). It is the mission of the apostle to understand and preserve the Scriptures in their apostolic purity and translate them into the language of the people. Whatever may be the correct exegesis of Eph. 4:11, we must recognize the abiding need of **gifted** ministers, (those who have received the **chrisma**), whose business it is to transmit the apostolic teachings in their unsullied purity. Prophets are gifted with the ability to speak to the conscience of their people and to apply the Biblical teachings to the political, economic and social problems as they arise in a changing world. Prophets have been called to speak to the conscience of a whole nation. Why should we not pray for and expect such prophets in Brazil? Apostles and prophets are all too rare, even in countries where Christ's kingdom has made most progress. The success of Christianity is delayed for the lack of them, but when they do arise their inspired message moves the social order and changes the course of history. The gift of the evangelist, pastor or teacher is more easily recognized and more widely and constantly effective. Preachers may be endowed with more than one of these spiritual gifts. Christian missions, if permanently successful, must depend finally on a gifted and trained native ministry.

Recruits for the Ministry

The pull and stress of materialistic influences often tempt ministers of the Gospel to abandon New Testament ideals and depend upon their human wisdom. Just as the ideals of the Christian ministry are presented in the teachings of the New Testament, so the ministry must also be recruited according to apostolic instructions. "The harvest indeed is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that he send forth laborers into his

harvest" (Lu. 10:2). This means, if our prayers are to be sincere, that churches must maintain a spiritual atmosphere, warm enough and powerful enough, to enable available young men to hear in their conscience God's call to the ministry of his Word.

There are two influences that must be overcome by any young man in Brazil who would heed the call: "Whom shall I send, and who will go for us?" The first is the material sacrifice involved. It requires a good deal of faith and courage for a young man to give himself to the ministry when young preachers around him are obliged to teach and engage in other activities in order to eke out a decent living for their families. The other is the sacrifice of social influence and prestige that go with other professions. To educated men in Brazil there are many worthy positions that are more alluring than the gospel ministry. The most outstanding sociologist and writer of Brazil today, Dr. Gilberto Freire, internationally known for his critical mind and broad culture, studied in our Baptist College in Recife to prepare himself for the ministry. After studying in Baylor and Columbia universities he returned to Brazil to dedicate his talents to social studies.

There is, however, a constant increase in the number of self-supporting churches which offer a living salary to well prepared pastors. The seminaries are making headway in awakening the churches and the denomination to recognize the problem of an inadequate ministry. The Brazilian Baptist Convention has organized a Relief and Annuity Board to care for the widows of preachers, and aged ministers. These human agencies and influences are helping us to pray more intelligently, and with more faith, that the Lord will send more laborers into his harvest.

Seminary professors lay on the hearts of their students the responsibility of pastors in their ministry of finding worthy recruits in the New Testament way. "And the things which thou hast heard from me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also" (2 Tim. 2:2).

Theological Training

In our curriculum the Bible courses receive special emphasis. Brazilian ministers need to know the Bible thoroughly, and especially the fundamental principles of its interpretation. They are good in languages, and for our full seminary course we require the study of both Hebrew and Greek. An accurate knowledge of the Scriptures in the original languages is essential for intellectual and spiritual leaders in Catholic lands, where scholarship based on authority has so much weight. Of scarcely less importance is a well grounded study of Church History. The approach of college professors in general to the study of the Protestant Reformation is often amazing. Most of them follow the lead of Catholic scholars and blame the Reformation for practically all the social and religious problems of modern times. The Spanish Inquisition is glossed over, while Spain and Portugal are praised for their heroic resistance to the divisive influences of the Reformation. It is therefore important that our courses and methods of teaching be adapted to the peculiar needs of the Brazilian people.

Our seminaries need better buildings, better libraries and more financial support for worthy students. But in spite of these handicaps they are rendering a far-reaching service in the training of Christian teachers to meet their growing responsibilities and their great opportunities. In Rio we need another missionary teacher, with the best possible scholastic training and with sympathy and ability to work with Brazilian teachers as their colleague and friend. Our present staff of teachers is overworked. While there is a strong nationalistic spirit in Brazil, even in our own denomination, the vast majority of Baptists have shown repeatedly unfailing confidence in their missionaries. The boards of their institutions, especially those of the seminaries, appeal year after year to our Board in Richmond for more missionaries. Our theological teachers should have some time for study and research and for producing much needed text books for their students, commentaries and

other literature for preachers and teachers. A better translation of the Bible in Portuguese is an urgent need.

Our two training schools for girls are now under the sponsorship and direction of the W. M. U. of Brazil. Some of their classes are taught by seminary professors. Brazilian Baptist women have abundantly shown their ability in effective Christian service, and the doors of opportunity for women of gifts and training are now open for them to make a worthy contribution to Christian life and activity. A number of these girls who have received their preparation for service become wives of pastors, and effiicient helpers.

It is not enough merely to lead people to make a personal profession of faith in Christ, important as this is. In the light of experience it becomes increasingly clear that the major emphasis in the present evangelistic program for Brazil must be given to an adequate training of the Brazilian ministry, if we are to meet the demands and the responsibilities that our success and our opportunities have imposed upon us.

Expository

Tithing in the Bible

H. W. PROVENCE, Greenville, S. C.

So much misleading and unscriptural literature on tithing is being circulated that I believe the time has come for a fresh study of the teaching of the Bible on this subject. The present article undertakes a study of all the passages cited in Walker's "Comprehensive Concordance" of the Bible that mention tithing. Scripture quotations are taken from the American Standard Version.

Many of our Baptist leaders appear to be afraid that any real discussion of tithing which challenges commonly accepted views might reduce the contributions to our church budgets. Several Baptist editors have closed their papers against such discussion.

But I am so thoroughgoing a Baptist that I do not believe that any progress achieved at the expense of the truth is worth what it costs, nor that any method which is not founded on the truth should be adopted, no matter what the visible and temporary results of such a method may be.

Morover, I believe so profoundly in the vitality of the truth that I am convinced that it has nothing to fear from free discussion conducted in the proper spirit. Freedom of discussion is one of the foundation principles of democracy. It is also one of our priceless heritages from our Baptist forefathers. The suppression of free discussion is not the method of democracy; it is the method of totalitarianism. The Roman Catholic appeal is to authority rather than to intelligence; the Baptist appeal is to intelligence rather than to authority. The Bible is our standard of faith and conduct.

Tithing in the Old Testament

The first mention of tithing in the Bible is in Gen. 14:18-20: "And Melchizedek king of Salem brought forth bread and wine: and he was priest of God Most High. And he blessed him, and said, Blessed be Abram of God Most High, possessor of heaven and earth: and blessed be God Most

High, who hath delivered thine enemies into thy hand. And he gave him a tenth of all."

No reference is made here to any "law of the tithe," nor is there any suggestion that Abraham was commanded to give Melchizedek a tenth of the spoils he had taken. He was doubtless familiar with the practice of tithing among pagan peoples, and considered this a proper method of honoring one whom he recognized as a priest of God. It should be noted that this is the only recorded instance of tithing on the part of Abraham. There is nothing to suggest that he ever repeated the act.

The next mention of tithing is in Gen. 28:20-22: "And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace, and Jehovah will be my God, then this stone, which I have set up for a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee."

It should be observed that the record does not say that Jacob ever tithed; it says only that he promised to tithe on condition that God would be with him and keep him safe and see that he was provided with food and clothing. He appears to have been making a bargain with God.

These two cases are the only references to tithing in Genesis. Exodus does not mention tithing at all. Chapter 20 records the Ten Commandments setting forth the moral law, which is repeated in substantially the same form in Deut. 5. In neither place is there any reference to tithing. Yet, incredible as it may seem, there are Baptists who insist that the "law of the tithe" is a part of the moral law, just as the law of the Sabbath is! But if God did not include the "law of the tithe" along with the law of the Sabbath, what right has any man to do so? Every Baptist ought to be willing to accept the Word of God as its stands, instead of trying to amend it to suit his own private opinions.

The first intimation in the Bible of a "law of the tithe" is found in Lev. 27:30-32: "And all the tithe of the land,

whether of the seed of the land, or of the fruit of the tree, is Jehovah's: it is holy unto Jehovah. And if a man will redeem aught of his tithe, he shall add unto it the fifth part thereof. And all the tithe of the herd or of the flock, whatsoever passeth under the rod, the tenth shall be holy unto Jehovah."

The Book of Leviticus is devoted mainly to setting forth the laws concerning the sacrifices, the priesthood, and the ceremonial requirements of the Mosaic system established at Sinai. It declares plainly that these laws are "for the children of Irsael" (26:46 and 27:34). Is there any more warrant for saying that the "law of the tithe" in Leviticus is binding upon Christians than for saying that Christians are also subject to the law prohibiting the taking of interest (25:35-37); or against selling land in perpetuity (25:23-28); to mention only two examples? Is it not perfectly clear that the entire Book of Leviticus was intended solely for the children of Israel? By what sort of exegetical sleight-of-hand is the ancient Levitical law imposed upon Christians?

It is in the Book of Numbers that we find the first laws governing the use of the tithe. There we learn that the tribe of Levi was set apart for religious service, and that in the distribution of the land the Levites had no share. Instead of this they were to be supported by the tithes of the rest of the people. See 18:21, 24.

In the same connection we are told that the Levites were required to give a tithe of these tithes to Aaron the priest (18:25-28). Thus all the tithes mentioned in Numbers were to be used for the support of those who administered the affairs of the tabernacle.

In Deut. 12:5-19 the people were commanded to bring their tithes to the place appointed by Jehovah. In chapter 14 this command is repeated. In 14:28, 29 and 26:12, 13 there is mention of a third year tithe which was to be used for the poor as well as for the Levites.

No further mention of tithing occurs until 2 Chron. 31, which records the reforms under King Hezekiah, including

the renewal of the custom of tithing, which apparently had been neglected for a long time.

The next mention of tithing is in Neh. 10:37-39: "And that we should bring . . . the tithes of our ground unto the Levites; for they, the Levites, take tithes in all the cities of our tillage. And the priest the son of Aaron shall be with the Levites, when the Levites take tithes: and the Levites shall bring up the tithes unto the house of our God, to the chambers into the treasure-house." This was merely the restoration of the custom which had fallen into disuse during the exile.

There are two more references to tithing in the Old Testament. In Amos 4:4-6 the prophet with biting sarcasm rebukes the hypocrisy of the people who thought they could substitute the ceremonies of religion for the moral conduct required by Jehovah. The last reference is Malachi 3:8-10.

This passage in Malachi is the favorite camping ground of those misguided brethren (and sisters) who persist in living in the realm of Jewish legalism, rather than that of Christian freedom. The entire Book of Malachi was written, of course, for the Jews, as the opening verse shows plainly: "The burden of the word of Jehovah to Israel by Malachi." Its closing word is the command to remember the law of Moses.

From the foregoing discussion it is clear that the only commands to tithe in the Old Testament were addressed to Hebrews who were under the Levitical system of laws, and that the purpose of these tithes was to support those who administered that system.

Tithing in the New Testament

What of the New Testament? The only mention of tithing in the New Testament is in Matt. 23:23, with the parallel passage in Luke 11:42, and in Hebrews 7:4-10.

The first of these is the only recorded instance of the mention of tithing by our Lord. It is amazing that anyone should cite this passage as a command of Christ to his disciples. The entire paragraph reads: "Woe unto you, scribes and Pharisees, hypocrites! for ye tithe mint and

anise and cummin, and have left undone the weightier matters of the law, justice, and mercy, and faith: but these ye ought to have done, and not to have left the other undone. Ye blind guides, that strain out the gnat, and swallow the camel!"

Our Lord was not addressing his disciples at all; he was rebuking the hypocritical scribes and Pharisees for attaching more importance to the tithing of garden herbs than to spiritual character and conduct. Being Jews, and living under the law of Moses, they were, of course, obligated to obey the Levitical "law of the tithe." One may search the New Testament in vain, however, for any evidence that Christ commanded his disciples to tithe.

The Epistle to the Hebrews was designed to prove the superiority of Christianity to Judaism. Chapter 7 shows the superiority of Christ to the Levitical priesthood.

First, it shows that Melchizedek was superior to Abraham. "For this Melchizedek, king of Salem, priest of God Most High, who met Abraham returning from the slaughter of the kings and blessed him, to whom also Abraham divided a tenth part of all" (vs. 1, 2. "But without any dispute the less is blessed of the better" (v. 7).

Since Melchizedek was superior to Abraham, he was also superior to the Levitical priests, who were descendants of Abraham. "And, so to say, even Levi, who receiveth tithes, hath paid tithes; for he was yet in the loins of his father, when Melchizedek met him" (vs. 9, 10).

Since the Levitical priesthood was imperfect, there was need that "another priest should arise after the order of Melchizedek, and not to be reckoned after the order of Aaron" (v. 11). This other priest is Jesus Christ. "Thou art a priest forever after the order of Melchizedek" (v. 17).

This passage has nothing to say, even by suggestion, about tithing by Christians, nor about paying tithes to Christ. It merely cites the fact that Abraham gave tithes to Melchizedek, and uses this fact, and the fact that Melchizedek blessed him, to prove the superiority of Melchizedek to

Abraham and the Levitical priesthood. From this it argues the superiority of Christ.

If anything is clear in the New Testament, it is the fact that the entire Levitical system has been superseded by Christianity. Jewish Christians did not abandon all their Jewish religious practices; but in the notable conference in Jerusalem (Acts 15: Gal. 2) it was specifically agreed, on the insistence of Paul, that Gentiles should not be required to observe the Levitical laws. As a concession to Jewish feelings, Gentile Christians were to "abstain from the pollutions of idols, and from fornication, and from what is strangled, and from blood" (Acts 15:20). But that is all that was asked of them.

The Epistle to the Galatians is a passionate argument in support of the complete freedom of Christians from the Levitical law. "For freedom did Christ set us free: stand fast therefore, and be not entangled again in a yoke of bondage" (5:1).

The entire Levitical system, with its sacrifices, its feasts, and its priesthood, became obsolete with the death and resurrection of Christ. The "law of the tithe" was, as we have seen, a part of that system, designed for the support of its administrators. Gentiles were never under that system, and never had any responsibility for its support. So the "law of the tithe" never applied to Gentile Christians.

The New Testament has a good deal to say about giving by Christians, but it never suggests that they were under obligation to tithe, nor that they did tithe. Practically **all** the giving by Christians mentioned in the New Testament was for the relief of the poor, or for the support of Paul and others in their missionary labors. I do not believe that even our most rigid legalists would contend that all our tithes should be given to the poor fund or to foreign missions!

In the last few years some brethren have been making persistent efforts to persuade us that we are under obligation to give all our tithes to the church, to be administered by the church. There is, of course, no suggestion of this in the New Testament; so these brethren have to go back to

the Levitical law. Then they try to identify the Jewish temple and Christian churches. If any more amazing specimen of Scripture interpretation has ever found favor among responsible Baptist thinkers, I cannot recall it.

Curiously enough, the one pasage that I have seen cited to support this strange notion, 1 Cor. 16:1, 2, prescribes exactly the opposite procedure. Paul did not command the Galatian and Corinthian Christians to turn over their gifts to the church; he commanded each one to store up his gift "at home," in order that it might be ready when Paul arrived. The Greek phrase translated "by him" is "par' heautōi," and every good Greek scholar knows that this means "at home," as Thayer's Greek Lexicon of the New Testament says.

There are plenty of good reasons why Christians should practice tithing, but the ancient Jewish law is not one of them. I have been a tither for forty years, and I teach my people to tithe. But we are not Jews, and therefore we are not subject to any "law of the tithe." Yet how can a Christian, living under grace, justify himself in adopting a lower standard of giving than that of the ancient Jew, who lived under law?

The Christian principle governing the use of money is the principle of stewardship, which is more fundamental and more far-reaching than the ancient "law of the tithe." If our pastors and other Christian leaders will teach this principle as they ought, and if genuine Christians will adopt it as the guide to their giving, we need have no fear that they will give less than the tithe. Many of them will give much more.

The sole purpose of this article is to promote a correct understanding of the teaching of the Scriptures, and thus to help establish Christian giving on a truly Christian basis. Whenever the people of God follow his revealed will, they may be sure of his approval and blessing; but it is always dangerous to misuse the Scriptures, even with the best of motives and for the support of the most worthy enterprise. The truth is the only foundation God's kingdom needs.

The Rich Man and Lazarus

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[From a sermon in 1937, Editor]

Luke 16:19, 20, 21—There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day: And there was a certain beggar named Lazarus, which was laid at his gate, full of sores, and desiring to be fed with the crumbs which fell from the rich man's table.

"The Religious Herald" of Richmond, Virginia, once published an article by Dr. John J. Wicker, entitled, "Is it a crime to own a dollar?" I do not remember anything about the article except the author and the title, but it stimulated my thinking at that time.

Is it a crime to own a dollar? Not if the dollar is obtained in the right way and used in the right way. A person may commit a crime in getting possession of the dollar; he may commit a crime in using it in the wrong way; but having a dollar or having many dollars is no crime in itself. Jesus recognizes the right of private ownership of property as between man and man, but he also teaches that as between man and God, God is the owner of all things and that man is a steward or trustee and must use in the right way not only his life but all the possessions which God has entrusted to him.

In the parable we see that one man was rich. We are not told how he obtained his wealth. Perhaps he earned it in the right way. Perhaps he did not. But the man is condemned not because he had wealth, but because having it he did not use it in the right way. He used it to gratify his own selfish desires while his fellowman was sick and poverty-stricken and in dire distress. We see that the other man, Lazarus, was very poor. He was in great need. He was commended not because of his poverty, but because being poor he did not let the rich man's inhumanity to him embitter his soul and cause him to lose his faith in God.

When we read this parable we may be tempted to place the rich man in a class by himself and the beggar in a class by himself and say that we do not belong to either class, therefore the parable does not apply to us. We have a rather vague abstract conception of what it means to be a rich man. We may have a more real, yet still abstract conception of what it means to be a very poor man, a beggar. We need to realize that poverty and riches are relative terms. There is no one who in the eyes of some would not be considered to be poor, and there are few who in the eyes of some would not be considered to be rich. To the man who has a dime the man who has ten dollars is rich, comparatively speaking. To the man who has a hundred dollars the man who has a thousand dollars is rich. To the man who has ten thousand dollars the man who has a hundred thousand dollars is rich, but to the man who has a million dollars the man who has a thousand or ten thousand, or even a hundred thousand dollars is poor. Poverty and riches are relative terms. There are some people who think that you are poor. There are some who think you are rich. What do you think about yourself? In which class would Jesus place you?

If you have something which your fellowman needs which you can supply then you are placed in the position of the rich man in the parable. What will you do? Will you selfishly keep your treasure for yourself as the rich man did and let Lazarus suffer? Or will you manifest the spirit of Christ and share with your fellowman that which he needs?

Many years ago there was published a poem which illustrates in a beautiful way the spirit of Christian charity. It was the day before Thanksgiving Day, and a man who was feeling very grateful and happy decided to send a turkey to one of his neighbors. This neighbor upon receiving the turkey was very happy and decided to send the chicken which he and his family had planned to have for Thanksgiving dinner to another neighbor who was poorer still. This neighbor upon receiving the chicken manifested the same spirit and gave a pumpkin pie to another neighbor who was

very poor. This person was filled with the charitable spirit and sent a loaf of bread to a very poor family. They rejoiced in the gift which they had received and after eating most of the bread they gave the crumbs to the birds which gave beautiful music back to them and to the world. The gift of one man awakened the charitable spirit in many, and each person gave not to the person from whom he had received but to someone else who was in greater need, and all received a blessing.

The rich man in the parable did not manifest any such spirit. He lived in a fine house. He dressed in purple and fine linen. He fared sumptuously every day. His chief concerns were sleeping, eating, wearing fine clothes, and increasing his riches. Being so busily engaged in these pursuits he did not have time or inclination to think of Lazarus at his gate or think of anyone else except himself. He was utterly heartless and selfish. He had no love for man or for God.

Wealth may be a terrible curse. When the desire for gain takes possession of a person's soul it seems to master all other thoughts and motives and desires. Moses said "Thou shalt not covet." Jesus said, "Take heed, and beware of covetousness: for a man's life consisteth not in the things which he possesseth, even though he have abundance." The Apostle Paul said, "But they that are minded to be rich fall into a temptation and a snare and many foolish and hurtful lusts, such as drown men in destruction and perdition. For the love of money is a root of all kinds of evil: which some reaching after have been led astray from the faith, and have pierced themselves through with many sorrows."

When wealth becomes one's master, when a man subjects all other desires to the desire for gain, when a man permits wealth to make him become idle and self-indulgent, when he permits it to dry up the wells of human kindness and sympathy, when he permits it to become all-important and through it loses his religion, his soul and his God, as the rich man in the parable did, then wealth is a terrible curse. This selfish, covetous spirit may be found in the man

who has a hundred dollars as well as in the man who has a hundred thousand. In another parable spoken by Jesus the man whose servant owed him ten thousand talents forgave the debt but the servant whose fellow-servant owed him only a hundred pence would not forgive the debt. A man's love of money, a man's unlawful and greedy desire for money is not determined by the amount which he has. It is determined by the selfishness or unselfishness of his soul.

On the other hand wealth may be a great blessing. A man of wealth need not be a miser; he may be a philanthropist. He need not be covetous; he may be generous. Many people of wealth are very generous. They are philanthropists, lovers of their fellowman who express their love in gifts and good deeds. Such were Mary and Martha and Lazarus of Bethany. Such became Zaccheus, Joseph of Arimathea, Barnabas and others. Let us remember the words of the Lord Jesus how he said, "It is more blessed to give, than to receive." One cannot give that which he does not have, so it is a blessed thing to have, to be able to give, provided one does give. Wealth may be a blessing if used in the right way.

Let us take a look at the poor beggar, Lazarus. He was ill, his body was covered with sores, he was not able to work, he was in great need. The rich man could have ministered to Lazarus' needs in the same way that the Good Samaritan ministered to the needs of the wounded traveler; but he did not do it. The poor, sick beggar was at his gate but he merely passed him by without any sympathy, without any attempt to provide healing, without any gift of food, without any provision of clothing or shelter. The dogs showed more sympathy and kindness than did this rich man. There are many very poor men at our gates today. Some are professional beggars, but these are easily distinguished from the others. Some can find work but do not want it. But there are many others who want work but cannot find it. They would provide for themselves and their loved ones if it were humanly possible, but they are not able to do it because no man has hired them or will hire them. Many

others are in poor health and cannot work. They are in great need. To know their condition melts the heart of any person who has within him any love of humanity or any spark of human kindness. "The poor ye have with you always," says Jesus. Lazarus is still at your gate or door. You can help if you wish.

To any who are in need, I would say, Remember Jesus' teachings in the Parable of the Talents and in the Parable of the Pounds. Every man who can secure work should secure it and earn as much as he can. The Apostle Paul said, "If any man will not work, neither let him eat." He does not say, "If he cannot work," but "if he will not work." Every person who can work is obligated to do so. If a person cannot work and earn his living, whether through his own fault or the fault of others, Christian people everywhere will do all that they can to help supply his needs. A man does not have to become a beggar like Lazarus in order to be saved. Jesus was not seeking to increase poverty or beggary. He was seeking to develop a brotherly spirit among all men.

The wells of human kindness and charity are drying up in some quarters today. During 1936 the Federal Income Tax reports showed that those making reports gave on the average only two and thirty-three thousandths percent of their income to religion, education and charity. Most of this was given to religious and educational institutions. This was the smallest percentage of the total income given to religion, education and charity any year since 1925. The total income of the country in that year, 1936, was larger than in any year during the depression. The highest percentage of the total was given in 1932 but even then less than three percent was given to religion, education and charity.

In a country like ours, where there is so much need, it is a sad fact that those who are most able to give are giving less than one per cent of their income to help relieve the needs of their unfortunate fellowmen. You may deplore government relief. You may not like compulsory charity,

and I confess that I do not. I would much rather give because I want to than to give because I have to. But it was absolutely necessary for the government to enter this field and it will be necessary for it to continue in this field unless and until the people of our country give voluntarily to aid the aged, the dependent children, the sick and the unemployed. In a land of plenty men, women and children who have done their best yet have not succeeded in securing the necessities of life must not be permitted to go hungry and cold. The churches have done and are doing a great work in this field but even more needs to be done.

Lazarus is at the gate today even as he was in the days of Jesus. In fact, today Lazarus is multiplied by thousands in our city and by millions in our country. If the wealthier people of our city and country could only see the conditions under which the poorer people of city and country live, it would not be necessary to have government relief, it would not be necessary for ministers to make appeals for charity. Men would open their hearts and pocket books and give. But it is still true that one-half of the world does not know how the other half lives, and the saddest thing of all is that it seems that many of the one-half do not care how the other half lives. The rich man, not in all but in many instances, even today refuses to look at, sympathize with, and give help to the Lazarus at his door.

In the parable we see not only the scene on earth. Jesus lifts the curtain and lets us see the scene beyond the grave. There we see the rich man in Hades being in torment, and we see Lazarus in Abraham's bosom enjoying eternal blessedness. Was the rich man in torment because he was rich? No. That was not the reason. If that had been the reason Abraham would have been in torment too, for Abraham was one of the richest men of his day. Abraham was a very rich man yet he used his wealth in the right way. He looked upon wealth not as an end in itself but as a means of service to his fellow man. He loved man, he had faith in God, he served God throughout life, and his riches did not keep him from entering eternal blessedness. The rich

man in the parable was in Hades not because of his riches. Christ nowhere teaches that outward conditions or circumstances determine character or destiny. He clearly and definitely contradicts that conception. He was there because of his selfishness, his unbrotherly spirit, his lack of love for his fellowman, his lack of love for God. In life he gave no thought to God from whom his blessings came. He gave no thought to his fellowman. He lived for self. He died for self and in torment his punishment was terrible. "Son, remember," said Abraham. Remember your selfish life, your wasted life. Remember! Remember! Remember! Could any punishment be greater than spending eternity in remembering one's own selfishness and sinfulness? "Son, remember."

The rich man wanted Lazarus to help him now but it was too late. Then he said, "I pray thee, father Abraham, that thou wouldest send him to my father's house: for I have five brethren; that he may testify unto them, lest they also come to this place of torment." (Someone has said that this is the only prayer in the Bible addressed to a saint and that this prayer was not answered.) This man when on earth was not concerned about the salvation of his brothers. But in torment he was tremendously concerned about their salvation. He did not want them to come to the place where he was. I have seen people who refused to become Christians, saying that father or mother or husband or wife had died without being a Christian and that they want to go where their beloved dead are. Perhaps your beloved dead did not have the light which you have. Perhaps they are not in torment, but if they are I think that they would be as anxious for your salvation as this man was for his brothers' salvation. They would not want you to spend eternity in remembering your failure to be what you should have been and to do what you should have done. Abraham said to him, "They have Moses and the prophets; let them hear them." And he said, "Nay, father Abraham; but if one went unto them from the dead, they will repent." Abraham said unto him, "If they hear not Moses and the prophets, neither

will they be persuaded, though one rose from the dead." Abraham was right. One did arise from the dead. Jesus was crucified. He was buried. He arose from the grave on the third day. He came forth from the grave. Did men believe? Some did. Many did not. One arose from the dead. He lives today. Do you believe in him?

In this parable we see that there was a separation, a separation after death, a separation based upon what had taken place in this life. Each man went to the place for which he was prepared. In another parable of Jesus we find that here was also a separation. Those who had ministered to the needs of man, who had fed the hungry, clothed the naked, visited the sick and prisoners, and entertained strangers went into eternal blessedness. Those on the left who had had an opportunity to do good, to minister unto human need, but had failed to do so went away into eternal punishment. Why? Because of their lack of love for Christ and their fellowman, their lack of the spirit of Christ. Inasmuch as they had done it not unto their brethren they had not done it unto Christ. Christ was interested in the eternal destinies of men's souls. He knew and he taught that there was a place of punishment where he that was unjust would be unjust still, where he that was filthy would be filthy still, where there would be no restraint upon wickedness, where men would remember the evil which they had done, where sin would continue to devour and destroy the souls of sinners, a place of separation from God, from Christ, and from all that is holy and good. Christ wanted to save men from such a place, from such a destiny. Christ died to make salvation available to every person, and if any person is not saved today it is not the fault of Christ but of the person himself. Christ knew that there was also a place of blessedness prepared for man, a place where he might dwell with God the Father and with Christ the Son, a place where there would be no wickedness, or sorrow, or tears, a place where there would be no restraint upon goodness, a place of joy and bliss for-

ever and ever. He wanted to save the souls of men for this life. He wanted to save them for eternity.

Christ was concerned about the salvation of all. It was not the will of his Father that any should perish, but that all should come to repentance. He was as eager to save the rich as he was to save the poor. He was as eager to save the poor as he was to save the rich. On his last journey to Jerusalem when he drew nigh to Jericho he answered the appeal of the blind beggar Bartimeaus. He restored his sight and saved his soul. A few moments later he came into the city of Jericho. There he saw Zaccheus. Who was Zaccheus? He was a chief publican and he was very rich. Jesus said to him, "Make haste and come down, for today I must abide at thy house." Zaccheus was forgiven. He became a new man. He found salvation. Jesus wanted to save all men. His church must be concerned about the salvation of all men, the rich and poor alike. In the house of God, "the rich and the poor meet together, the Lord is the maker of them all." All may come to the cross of Jesus and find salvation. All may come and be filled with his spirit of love, of sacrifice, of good-will. All may be filled with his spirit and go forth to serve the world.

The church of Jesus Christ is placed in the position of the rich man today. You and I as Christians are placed in the position of the rich man. We have something to give to the men and women and boys and girls at our very doors, and they are here by the thousands, people who know not Jesus Christ, some of whom do not even know his name. We have something to give to the world. We have a message of salvation, of light, of sympathy, of encouragement, of hope, of faith, of love, of peace and good-will. We have a message from God, a message from Christ, a message to men. Look unto Jesus Christ and be ye saved, all the ends of the earth. Will we ignore the people at our doors, will we be indifferent to the appeals of the peoples of the earth? Will we live selfishly, keeping our great treasure, our most precious possession to ourselves? If we do, some day we shall awake and hear the words, "Son, remember." Son,

remember, you have an opportunity to minister to the needs of the man at your gate, you had an opportunity to minister to the needs of mankind and you failed to do it. Son, remember.

Never was there a greater need for the Christian spirit of charity, charitable thinking, charitable speaking, charitable giving, never was there greater need for Christianity than in the world today. Never did the Christian church have a greater opportunity than it has now. Never did Christians have a greater responsibility than is theirs at the present time.

Let us not live selfishly, let us not be idle, let us not be indifferent to the needs of man. Let us live sacrificially, let us be busy about our Master's business, let us ever manifest the spirit of Christian charity and love until the world is filled with this spirit.

The Jews and the Gentiles in Redemption History

W. O. CARVER

One of the strangest things in the history of exegesis and in the interpretation of history from the standpoint of the Christian Gospel is the almost unanimous agreement among Jews and Christians that God has declared, and that we must believe, that the course of all history is determined by and must revolve around the interests and the experiences of this one race among all the peoples of the earth.

For Christians the center of support of the Scripture for this idea is found in the three chapters of Romans in which Paul faces his heart-breaking problem concerning his own race who officially and all but unanimously rejected their Messiah and were themselves thereby cut off from the riches of the fulfillment of their hopes. Specifically chapter eleven has been supposed to teach that the Hebrew race constitute the stock of the tree of the history of redemption, and are thereby the determining factor in all history.

The strange feature in all this is the failure to raise the critical and crucial question: What is the stock of the tree from which branches are 'cut off' and into which branches are 'grafted in'? Is it, as has been so generally assumed, the race of Israel, the natural descendents of Abraham? One would think that the repudiation of this idea by John the Baptist; its emphatic denial by our Lord; and its absolute rejection by Paul and the other New Testament writers would at least have called for earnest examination of the terms of Paul's earnest words and reassuring considerations in this Romans passage.

In Christ there can be no Jew and Gentile, no race distinction. "They that are of faith are children of Abraham," who is the "father of them that believe," of "the righteous who have life by faith." This is the uniform, certainly the consistent, teaching of the New Testament. In New Testament and Old the Hebrew race is always an instrument, the primary instrument up to Jesus, of the Divine Purpose of

Redemption working in human history. Jesus came to assert and to realize the Kingdom of God in humanity. The Jews had not produced the fruits of this vineyard of God. When they were ready to kill the Son of the Lord of the vineyard, the Son repudiated them as the husbandmen and declared that "the Kingdom of God is taken away from you and given to a people (not 'nation') who will produce its fruits." He gave no intimation anywhere that this Kingdom would be entrusted again to Jews or to any other racial or national group as such. He 'would build his church' out of men redeemed "from every tribe, and tongue, and people, and nation," to make of them "a Kingdom and priests unto our God; and they reign upon the earth," in the sense of determining the course of history and the destiny of humanity.

Here then is the root and the stock of the tree into which branches are "grafted" and from which unfruitful branches are "broken off"; the root is the redeeming purpose of God in history; the stock is the continuing body of the redeemed who bear the gospel of that redemption and the declaration of the sovereignty of that purpose.

The Hebrew people had been the chief branches on that tree of God's garden of destiny for nineteen hundred years. Henceforth they are so no more. They are "broken off." Others are "grafted in." Henceforth the 'grafted in branches' will be from all the nations, but not as nations. The Israelites will get back in the tree only by being "grafted in," just as are others. No racial or national group is as such secure in the tree. "By their unbelief (lack of living faith) they were broken off, and thou standest by thy faith. Be not high-minded, but fear; for if God spared not the natural branches, neither will he spare thee. . .toward thee, God's goodness, if thou continue in his goodness; otherwise thou also shalt be cut off."

By "natural branches" Paul cannot mean men who were born saved. To be born an Israelite did not mean to be naturally a child of God, cannot mean that. Paul is powerful in his repudiation of that concept. Peter, in the Jeru-

salem Conference, powerfully stated his discovery under the Spirit that Jews must be saved, and that they are 'saved through the grace of the Lord Jesus, in the same manner that gentiles are saved' (Acts 15:11). This point should need no argument. It is part of the very core of Christian teaching.

The error in making the Jewish race the determinant factor in God's history making has done immeasurable harm to Jews and to Christians and the Kingdom of God. The Jews had already involved themselves in inevitable disappointment and distress by interpreting their messianic calling in terms of political imperialism through which all nations were to share under their benevolent reign. Many Christians appropriated the "messianic promises," also subordinating the messianic responsibility. In doing this they appropriated also the Jewish error of interpretation and expectation. They too looked for world redemption through world empire. They agreed in all essentials with the Jewish Messianism and were willing to accord to the Jews primacy in the world empire under the Christ. Some, unwilling to concede this primacy over the Nordic peoples, invented the fictional notion of the Anglo-Saxon identification with the "lost tribes of Israel" and developed the Anglo-Israel nonsense.

But apart from such extremes there has been a very extensive Christian following which placed the Messiah in his Second Coming in the same relation to religious hope which the Jews gave to his one coming to which they looked so hopefully. By agreeing with the Jews' error these Christians have indirectly encouraged the Jews in their continued rejection of the Messiah.

More serious is the fact that this erroneous interpretation gives the whole conception of history an artificial unreality which discredits and discounts the Christian message. Furthermore this superficial and provincial way of conceiving God's work in history hinders taking Jesus Christ seriously in his moral and ethical challenge both to the world and to the churches. Thus it militates tragically

against the adoption of the serious and realistic program of Jesus and his mission through his followers.

We need to allow Paul in this dealing with a special problem to interpret himself in the light of his emphatic universalism in conceiving the love, the mercy, the righteousness and the truth of God. The Book of Romans alone should set us right as to this section (Chapters ix-xii). God plays no favorites in redemption. Galatians had been written before Romans, and makes impossible the attributing to Paul any such meaning. That the Jews have some special place in the future of humanity is clear enough. All God's promises to them will be fulfilled in God's way; but they hold no mortgage on the rule of the human race, nor any preemption on the seats at the right and left of the King of glory. In his parable of the Son of Man coming in his glory, attended by all the angels, Jesus says that "then he shall sit on the throne of his glory; and before him shall be gathered all the nations (better 'peoples'). He shall separate them—surely meaning individuals not nations on racial basis—one (individual, cf. Mt. 24:40, 41) from another . ." (Mt. 25:31ff). He gives no slightest intimation of racial preference. "There is no respect of persons with God"—literally 'no looking at the face,' i.e. no partiality.

Facing Pastoral Problems

G. S. Dobbins, Editor

The Problem of War-Time Adjustments

By the Editor

A church is of necessity sensitive to its environment. The work of the minister is of necessity largely conditioned by current events. The church stands for much that is unchanging, and there are many constants in the minister's service, but both church and minister must take into account the cultural pattern and the contemporary scene.

A magazine writer dramatically declares, "The world came to an end on December 7, 1942." In a sense he is of course right. The world which we of the United States knew prior to Pearl Harbor has suddenly undergone such radical change that for many it represents world's end. In the midst of this kaleidoscopic and catastrophic change, what of the church and the minister? With this question acutely in mind, the writer undertook a sort of "Gallup poll" survey of churches and ministers of the Southern Baptist Convention. Replies to the inquiry came from representative ministers in every state of the Convention. The spread is not sufficient to be reliably conclusive, but after the first seventy-five reports had been tabulated it became clear that the additional returns did not significally change the result. Later, in a conference at Ridgecrest attended by some 150 ministers and other Christian workers, the original returns of the questionnaire were checked against the experiences of these personal representatives of the churches. The resultant findings are presented herwith as fairly indicative of the adjustment or lack of adjustment which the churches and the ministers are making to the present crisis.

The Effect of the War on Church Attendance

The full force of tire and gasoline rationing had not been felt when the survey was made. Obviously the transportation problem will become more and more acute. As of the middle of July, 1942, the respondents to the questionnaire clearly indicated that (1) attendance on the preaching services has noticeably increased; (2) Sunday-school attendance has noticeably decreased; (3) Training Union attendance has about held its own. The most uniform trend reported is that of increased giving.

Reasons for these trends are not hard to discover. At a time of crisis people who are religiously inclined turn their thoughts toward God, the Bible, spiritual verities, and are drawn to their churches to worship and to hear the minister's interpretation of life-disrupting events. Then, too, ministers capitalize on the current interest and announce sermons of unusual appeal. The chief reason for the decline in Sunday-school attendance is found in the fact that the pressure of duties incident to the vast war effort leaves many people with time for only one service on Sunday, and this they prefer to be the preaching service. It is somewhat surprising to learn that Training Union attendance has remained about constant, particularly in light of the fact that so many young men have been called away for military and defense service. A possible explanation is that the Training Union constituency is relatively smaller and a more highly selected group of the faithful "inner circle."

The Effect of War on Preaching

To what extent are ministers bringing the war into their preaching? How are they dealing with the issues incident to war? What place do they think the church should have in the war effort? These inquiries, broken down into details which could be objectively checked, yielded some of the most interesting responses.

At the extremes are two groups of ministers, about balancing each other, the first of whom say that the war has

had very little if any influence on their preaching; the others declaring that they are giving it first place in thought, prayer, preaching. Almost equal in number are those who say that they have preached or plan to preach special sermons dealing with the war, and those who say that in their preaching they refer to the war only incidentally.

Representative of special sermons and sermon series are the following:

The All-Out Effort—Luke 14:25-35
Be Not Afraid—Matthew 14:22-33
Where is Jehovah, the God of Elijah?—2 Kings 2:14
Fret Not Thyself—Psalm 37:1-9
An Impossible Blackout—John 1:5
A Good Time is Coming—Isaiah 32:1-8
Spiritual Morale—Psalm 27:1
Selective Service—from the story of Gideon
The Stirred Nest—Deuteronomy 32:11
Christ's New World Order—John 3:7
The Light for a War-Clouded, Sin-Darkened World—John 9:5
Man's One Hope in a World at War—Jeremiah 6:16
Let's Build a New World—Haggai 2:4, 5b

Speeches before organizations:

Dictatorship and the Pursuit of Happiness
Foundations of Democracy

In more detail are indicated sermons such as the following, together with something of occasion, purpose, results:

"The Price of Victory"—Text: Proverbs 21:31, "The horse is prepared against the day of battle, but victory (marginal) is of the Lord."

In this message I pointed out the parallel between horses and chariots and mechanical equipment as instruments of war. From these I emphasized the fact that final victory depends not on those things, but upon God. Here followed an appeal for a deeper consecration.

"Uncle Sam on the Mourner's Bench"—Text: Exodus 32:30, "Ye have sinned a great sin."

This sermon was preached on Sunday following the fall of Singapore. Referring to the defeat of Israel at Ai because of Achan's sin, I raised the question as to whether or not sin in our ranks was not bringing defeat after defeat to our forces. Then I dealt with some national sins such as the liquor evil, indifference to religion, failure to propagate the Gospel, dishonesty in business and government, etc. An appeal for repentance closed the message.

"They're Over There"—Text: Luke 16:22, "Carried by the angels into Abraham's bosom."

Jewish picture of heaven. This sermon was preached on Sunday following the arrival of the first American troops in Ireland. It was a parallel between all that was necessary to get the troops over there and the plan of salvation. Preparation of troops, equipment, ships, etc. (God's eternal purpose of redemption which eventuated in the crucifixion of Christ); boarding the ship as individuals (personal faith) safe convoy (God's keeping power); camps already prepared for them (Christ's provision for us is preparing a place for us); this convoy expects others to follow (we must follow our loved ones who have gone before). Five soldiers were saved in this service alone.

"The Original Blitzkrieg"—Text: Luke 10:18, "I beheld Satan as lightning fall from heaven."

In this message I sought to point out the suddden, destructive attack of Satan, but led to the discussion of his certain and utter downfall.

"God's Blood Bank"—Text: 1 Peter 1:1819, "But with the precious blood of Christ . . . ."

Paralleling the modern blood plasma with the blood of Christ—universal in type, constant in its ingredients, available anywhere, taken of patient cured of disease can be used to help cure same disease in another. This message was brought during the drive to get people to donate blood to the local blood bank for defense use.

"Salvage for Victory"—Text: Luke 19:10, "For the Son of man is come to seek and to save that which was lost."

Capitalizing on a local salvage for victory drive, I sought to point out that God has been in the salvage business all along—nothing is without value, things long since lost have taken on infinite value—sometimes apparently valueless things found in most unlikely places, in the hands of a skilled master can be made useful again.

Meeting the Demand for Special Pastoral Service

The pastor who is on the job is a busy man these days. In addition to his regular work he is challenged by multiplied duties and opportunities.

At the head of the list of items checked on the questionnaire are visits to families from which members have gone for military or defense purposes. Some pastors report the number into the hundreds of those who have been called from their homes and whose loved ones are in need of comfort and consolation. Next in the list is the opportunity offered by these absentees for contacts by correspondence or otherwise. Several pastors point out that they have devised a system by which every man who has gone out from the church or the church community into national service is followed by a stream of letters, postcards, booklets, gifts,

and the like. A significantly large number of pastors report that they have spent and are spending much time counselling with draftees and others concerning their duty and problems. A considerable number checked their participation in Red Cross, air raid, or similar safety services. Those located in fields adjacent to camps or forts are engaged in work with soldiers or seamen directly. Not many have taken an active part in the U. S. O. work, more than one pointing out the difficulty in that the type of program sponsored by the U. S. O. is so thoroughly worldly and secularized that it is difficult for the church to share in it without compromise. One lone man confessed that the war situation has called upon him for no service in particular!

Changes in Church Programs

To what extent are changed conditions due to the war resulting in changes in the church program? Does it follow that the schedule and organizational setup of a church will suffer radical change because of the war?

The majority of those replying indicate that practically no change has been made in the church program. Of course practically all schedules of stated services have been affected by the nation-wide change to "War Time." Quite a number of new activities have been inaugurated, in some cases there has been felt the need of combination of groups or activities, and in military or defense areas special services have been fostered. The chief change, the majority agree, has been at the point of emphasis. "Church as usual" follows the familiar round of Sunday-school, preaching, Training Union, Missionary Union, meetings of committees and officers, visitation and evangelism.

Indicative of the difficulties and opportunities incident to the war situation are such statements as these from alert pastors:

"Due to transporation problems and increased pressure for the war production agency, we have found it necessary to combine activities of many groups in the church. Organized adult classes go to their business meetings on the same night at the church, which saves much time and travel. The really necessary and im-

portant phases of the church program are receiving great emphasis, some unnecessary activities are being eliminated."

A pastor in a defense area, the population of which has increased more than eight times its original size, writes thus:

"Our church has many problems and is simply overwhelmed with the situation here. We have had to begin at the bottom to train a leadership that would be anything like adequate. Our building will not care for more than one-third of our prospects. We have leased a lodge hall just behind our church which helps some. This church was built for a membership of about three hundred. It now has almost 1,400 members. The town had a population of a little over 1,000 at that time. When the sugar rationing was completed over 8,000 people registered from the municipal area here. We have just one Baptist church and this population is predominantly Baptist. This church auditorium holds only about 450 and will seat 400. We turn people away practically every Sunday morning."

Another pastor thus summarizes the probem and the need of adjustment:

"Each church must work out its own local problems. If this does not fit into the denominational setup and calendar, well and good. My problem is not the problem of the country church, neither is it the problem of the large city church, consequently I cannot be bound by any program that does not meet the local demands. Preaching is going to have to be more Amos-like. The sins of the people, more collectively than individually, are riding rampant over their best natures. Visiting and counselling have been my weak points, but nevertheless I am putting more emphasis there for I see the need. Community problems can best be settled by the whole community. If these are spiritual-moral problems, they should be met by a united front of all the churches. To that end we are working together in a way that we have never worked together before. The spiritual lives of the people must always be deepened. This is very necessary today, lest the spiritual let-down after the war wreck them."

Special Opportunities and Difficulties

It is a question as to which outweigh—the new opportunities or the new difficulties. The upset of life for multitudes opens the way for the pressing of the claims of Christ and his church and for ministries that should yield rich fruitage; but at the same time the difficulties are greatly multiplied.

Almost with one voice the ministers agree that the call is for more vital preaching. One preacher writes:

"I am going to try my best to encourage our people to hold on to God, not to lose their faith, keep them courageous and fighting while

this war is going on. We must not lose faith. Our greatest danger is in losing God, not in losing the war. Whether we win or lose, we must keep our faith."

Another says:

"My own conviction is that the greatest service that our church can render in this emergency is in preaching a vigorous and challenging Gospel and in promoting a full program of personal visitation for comfort and evangelism among the people of the community. This we are attempting to do."

With vital preaching at the center, the opportunities that gather about it are, in their order, for evangelism, for stimulation to practice of Christian stewardship, for support of missions and the Co-operative Program, for vitalized Bible study and teaching, for enlistment of inactive members, all to the end that there may be deepened consecration of the people.

The difficulties are many. At the head of the list is the "war-mindedness" of the people, accompanied by widespread distractions from spiritual interests. Of course all churches are faced with the transportation problem. The war has brought absorption in material things, and this has been heightened by disruption of routine. Characteristic of the difficulties being confronted is this statement from a troubled pastor:

"This town is vitally affected because of defense money and jobs. It is very prosperous economically and therefore the people have been given to profiteering, raising rents unduly, and materialism has taken such a hold that one is amazed at the latent greed and selfishness.

"Another problem is the distraction from spiritual things. We have many commercial amusements that have developed as a result of the increased population. The U. S. O. has great dances and all kinds of amusements for soldiers. The young women are invited and many of these occasions are on Sunday and Wednesday nights. Competition with these and three new theatres is a real problem. Roadhouses, the country club, and all sorts of clubs, together with the social and recreational interests, have made this staid old community resemble a resort town."

The Religious Outlook for the Future

What of the outlook for religion as the war progresses and eventually comes to an end? Assuming of course that some sort of victory will be won and that a more or less satisfactory peace will eventually be concluded, the follow-

ing developments, somewhat in the order of the unanimity of opinion of the respondents, will probably emerge:

There will be a great era of missions.
Many changes will be needed.
Financial support for the churches will be more difficult.
A greater evangeistic opportunity will develop.
Suffering will bring moral and spiritual refinement.
The denominational program will go forward.
Evangelism will grow more difficult.
The present denominational program will go backward.
There will be a period of spiritual deterioration.
Financial support will be less difficult.
Churches and ministers will have an increasingly hard time.
An era of great prosperity for the churches lies ahead.

Discussing the outlook in more detail, one pastor wrtes:

There are in my opinion two opposing possibilities. One is that the war will wake America up to its spiritual responsibility and that religious life will experience a great national revival. Missionary doors will open as never before and there will be the greatest evanglistic opportunity that we have seen in many generations. There will be a new spirit in the churches, more consecrated people, a finer and more idealistic public opinion, political, social and economic reforms.

"The other possibility is just the reverse. There are indications of a time of moral decay with gambling, drunkenness, divorce, immorality, greed, and political and economic dishonesty all on the increase to alarming and destructive proportions. Church attendance may decrease. Atheism and many other 'isms' may flourish. The 'debunking' period following the last war may be renewed and churches face stronger opposition than ever before known. Catholicism would gain in the attempt to break down the freedom of religion and the separation of church and state.

"I have a feeling that the former statement has a good chance of coming to pass. If the churches will meet the present crisis in the right spirit a great revival can be born now. People are showing many signs of becoming conscious of the real reason for the present world condition. They realize that ultimately our only hope for permanent peace is in Christ and the complete evangelization of the world. That can only be done as Christians become real Christians and the churches fulfill their divine mission in the world. Christians must face the serious worldliness within the church and also their responsbility for social reconstruction of a Christian social and political order."

The Strategy of Attack in Meeting the Challenge of the Present Crisis

Good generaliship is largely a matter of wise strategy—the ability to look ahead, think ahead, plan ahead, in the achievement of success by foreseeing opportunities and consequences and meeting them with the sufficient available resources. What do these ministers consider the best strategy in meeting this situation?

Again, in the order of their importance, the items in a successful strategy are listed as reflecting the opinions of these ministers:

Put more emphasis on preaching.
Deepen the personal spiritual lives of the people.
Concentrate more on visiting and personal counselling.
Give more attention to teaching and training.
Devote more time and energy to personal soul-winning.
Put Christian home life at the center.
Make the missionary enterprise dominant.
Seek more efficient organization and administration.
Make more use of forums, lectures, pictures, etc.
Stress more the social aspects of Christianity.
Rethink and revise the church program radically.
Make a few changes, but as few as possible.
Keep on with "business as usual."
Concentrate every effort on winning the War.

It is noteworthy that almost the same number of respondents, at the bottom of the list, think that we are to "keep on with business as usual," and "concentrate every effort on winnig the war." Concerning the war itself, the great majority say that our biggest business is to "prepare for a just and enduring peace."

A thoughtful pastor makes this provocative summary:

"Our churches must become more realistic. They must become willing to abandon completely any program that has failed. Without sentimental ties of tradition we must face the facts. We must study the whole program and not be satisfied with figures that look good but do not reflect truly the power of the church in the com-

munity and the quality of life it is producing. We must make our churches more vital in the life of the nation. If they have failed we must find wherein they failed and apply whatever remedy is necessary.

"Preaching must be emphasized, especially expository and doctrinal preaching. People are very poorly informed about the vital Christian doctrines and many are almost wholly ignorant of the Bible.

"Churches are going to have to face the problem of religious education as they have never faced it before. Churches must double their present program of teaching and training and also double its efficiency if we are to be a vital factor in the future life of the nation. Our greatest weakness is the lack of trained leaders who can lead in an aggressive way. Our churches center too much in and depend too much on the pastor. At least half of the work which he now does ought to be done by laymen and he ought to do far more personal work and spend more time doing great preaching.

"The lives of the people must be consecrated. That will help to solve many problems. The non-resident church problem must be solved. Gross sinfulness and wickedness must be purged from our churches. They must become distinctive in life as well as in doctrine.

"The church must become far more active in helping build great Christian homes. This is one of the basic institutions of the nation and surely the most vital source of Christian influence.

"World missions must be emphasized as never before in all Christian history. We have learned at last that we can never be Christian 'isolationists' any more than we can be international isolationalists."

The Editor of this department will welcome comment on the results of the survey as herewith presented. A much wider spread of facts and opinions is needed for safe and trustworthy interpretation. Impressive values would assuredly come from the sharing of data and ideas on the part of ministers and other church leaders. A copy of the original questionnaire will be mailed on request.

The Pastor as Preacher or the Pastor in His Pulpit

SAMUEL PIERCE WHITE, Knoxville, Tenn.

The pastor in his pulpit is a man who should be clothed with authority, endued with power, and vibrant with truth.

He speaks—not up to deacons nor down to children. The deacon is a servant—the child is free born. But he speaks out to the people and should talk back to himself. Out to the people with a heart on fire with the truth and back to himself for he must urge self-abnegation to the one who is responsible for the message of Jesus Christ.

The assaults upon the subject, The Pastor in His Pulpit, are many. Jefferson and Jowett, together with many worthy teachers, have shed an alluring light and caused us to look up and beyond. But no one has satisfied us fully. Each generation of preachers has approached the subject from its own peculiar experience. Some men have reasoned from their defects in the pulpit while others have struck the cords of their success. Sometimes we believe there is nothing new under the sun. She, "If I refuse to marry you, you will not go out and commit suicide, will you?" "Well," he replied sadly, "that is my usual custom."

Preaching has many snares that make it difficult for the preacher to remain humble. Compliments turn our head. Criticism makes us hard. Flattery spoils our perspective. Ambition increases our selfishness. Indifference leaves us cold and unsympathetic. Prayerlessness dries up the unctionof the preacher's soul. Little study robs us of efficiency. On and on goes the deterioration until in the Slough of Despond we give over to a sickly professionalism that is most reprehensible.

But in spite of the mediocrity there are many more who do God's work in a great way and make the pulpit an honor to Christianity and a benediction to those who are fed on the bread of life by the preacher. These are they who avoid the corrupting mistakes of weakness and take hold on the

sound principles of preaching the glorious gospel of the Son of God.

We have much to overcome; many things to avoid; and yet more things to do, if we are to meet the challenge of our calling.

First; Under the Grace of God We Must Overcome Sense Impressions that Hinder Us

These sense impressions, hidden in the mind, cause weakness and fear. If we surrender to them they will carry us far away from strength in service. They will superinduce a sickly timidity or produce a grouchiness that will mar the spiritual vessel.

a. The impressions which arises from physical conditions may be related in part thus. The aisle dividing the congregation in the middle of the house is very serious to some minds. It impairs the concentration and direction of the speaker's mind. Then the hiatus caused by the wall fringe arrangement of the congregation is a nightmare to many good preachers. No man can have enough inspiration to make his thinking stick when he has to dive-bomb over that field left vacant by the absent part of those whom he longs to teach the way of life more perfectly. Some preachers have thought they could keep their men awake by wearing loud neckties. But this does not work. It takes more than another bad sense impression to overcome a bad one. The intellect must be aroused, and when the odds are against the speaker his instruments must be superior in order to that end. When the heels of the shoes have been neglected without shining; when the collar is soiled; when the finger nails have not been landscaped; these things flush the covey of thoughts and confuse the people as well as the preacher. Attire ought at least to be in keeping with the cultural sense of good form. As a diseased diaphragm prevents laughter, so a disordered physical appointment will make unnatural the style of the preacher. Bad acoustics not only make it difficult to hear but hard to understand.

b. The crying baby. This is a delicate matter, for of all the people who should enjoy the privilege of worship the

mother is the most important, for she must hear for herself and for her children. She may be the sanest evangelist in the church. Many strong men have received their theology from the mother. We think the man had something worth while who in urging the mothers to bring their children stated, that "the crying of a baby held more melody than the snoring of a saint." Some men who cannot hear their own child cry at home when the mother is busy about the meal cannot hear anything else at church when another's baby frets.

Second; The Preacher Must Avoid Flares

Here is something we should view seriously, for too many are easily gulled. For us to say we use nothing but the Bible—only the Bible—only the Scriptures and nothing else, and then go off on the trail of our own mental sparklers chasing the fire-flies of our own perverted imagination and getting no closer to the Scriptures than our own dogmatic avowel, this just is not honest. Some claim they have no helps and their works fully demonstrate the proposition. They do not have to talk long until all the intelligent hearers are aware of the fact. If we do not know how much salt, and how much soda, to put in the bread there will be few who will care to eat it when they are hungry. Then to appeal to the lower prejudices of the congregation against education and culture and training, in order to build up our own concept in other minds and bring us a fortune and a wide name, Demetrius like, is not Christ-like. It takes advantage of the prejudices that are strong in weak minds. Jesus never did it that way. If we would learn to preach, Jesus is the greatest master and the most masterful example. A man is a man whether in a tuxedo or in overalls. The truth is the truth whether you tell it your way or I tell it my way.

a. We must avoid the flare of wit without wisdom. For the nurse to crack old jokes during a major operation is bad form.

b. We must avoid chaff without grain. We may cover the whole field with chaff but that will not fill the bin with a bountiful harvest.

c. We must avoid show without substance. The clown's gown rarely ever bears diamonds.

d. We must avoid storm without force. We should not gesture with our feet for we need a solid understanding when we preach. We need not pound the pulpit unless we have not seached the Scriptures. If we bawl too much we may break the delicate film in the mike and blast our voice in the balcony so that the listeners lose our intended message.

e. We should avoid imitation without initiative. Imitation is a most usual snare to the preacher. Well do we remember when our barque was launched. We were to hear the great preachers of our day, Drs. Mullins, Truett, Carroll, Broughton. We coveted the keen perception of Dr. Mullins, the wonderful emphasis of Dr. Truett, the great poise and ease in story telling of Dr. Broughton. Dr. Broughton seemed to have something the others did not have, it was his long hair. So we thought that the way to be a great preacher was to incorporate their outstanding excellencies. But we found out very soon that to be as learned as a Mullins would take great effort, capacity or no capacity: to speak like a Truett would require a knowledge of words and a skill of rhetoric and a sense of thought that would take time. So we decided as we were making the great adventure that we could go faster if we would let our hair grow out like Dr. Broughton's, buy us an English walking suit and a Prince Albert coat. In six months we had everything in order—except when we preached it did not yet sound perfect—but we were not to be discouraged. School was out and we had our degree—except that degree of common sense which is the first essential—and we plunged into the stream. Our congregation was small—very small—for there were only 65 Baptists in the county and the other people did not take to the long hair readily. But that experience ought to be worth something to you with small ex-

pense. It cost us more, maybe. The writer was to deliver an address before the state convention and it happened that a pulpit committee was present looking for a pastor, after having sampled more than a dozen men. We had spoken on the B. Y. P. U. The committee invited. We went and we stood up before the congregation, long hair, Prince Albert, and some man. We did our best, under the circumstances. The service closed and the committee filed out into the yard where the sage of the church had stepped at the close of the worship period. The young committee rushed up to him and said, "Uncle French, what do you think of him?" This wise man put his cupped hand up to his mouth and spoke to the committee only, "I think we had just better shear him and take him." They did—both—and we have never regretted it for one moment. They found me down deep under that hair and I found myself in the light of their patience and prayers; and after the shearing, the work that was done at that church is still talked of in the town. Yes, we must have initiative and we lose if we are imitators. God makes but one of a kind like the giants I aimed to imitate, but he has made us just as distinctly individual as he made them great; so if we are ourselves and dedicated to the gospel, God can use us for his glory. But the flare flame burns to ash in a little while, while he goes marching on.

Third: The Preacher Must Master the Main Issue

The point is not the sermon but the service rendered the spiritually hungry congregation. We must be content to fail in order to succeed. We cannot stand at the top of the mountain and climb it at the same time. We must climb and climb. It is better to strive toward the crest of McKinley than to stand on top a potato hill.

a. The preacher must master his subject, which must fit his purpose. "Aye, there's the rub"—the purpose. What are we preaching for anyway? We need book sense; we need folk sense; we need a sense of service. Christ came to seek and to save that which is lost. We are to follow him.

b. The pastor must master the word. "Preach the word," the gospel. MacLaren gives this picture. Four people are standing at the foot of the cross of Jesus. "There is a Roman soldier; there is a Pharisee; there is one of the weeping crowd, a poor woman not a disciple; and there is a disciple. The first man tells the fact as he saw it: "A Jewish rebel was crucified this morning." A second man tells the fact: "A blaspheming apostate suffered what he deserved today." The woman tells the fact: "A poor, gentle, fair soul was martyred today." And the disciple tells the fact: "Jesus Christ, the Son of God, died for our sins." The first three tell of the same fact, but the fourth preaches the gospel. Rightly dividing the truth, that is the preacher's great joy and glory. The sermon should be a transfusion of the preacher's soul. The people of God need the transfusion, and it is the greatest operation when that soul carries the redeeming blood of Jesus Christ through the gospel.

c. The preacher must warn his hearers without blistering them. The preaching that condemns sin and at the same times commends Christ to the sinner is of God. The preaching that condemns everybody, regardless, in ignorance, does not commend Christ to anybody. About, is our heresy. Only, is our ignorance. Preach Jesus, not about him. Magnify his name. Use every line of literature if you preach Jesus. Use no line if you preach self. Only, covers and weakens facts. This illustration. 1,250 bombers roared over Koln. Only 44 failed to return. Forty-four planes may have meant hundreds of men, and did mean millions of wealth. We did not tarry long with the thought. But when the news announcer said that one plane was shot down over Paris and that plane contained a man whom we all knew and loved, and he was our friend, we did not forget; we could not forget; we talked and talked to everybody because it was a definite dear one. Preaching should be like that. The death of Jesus was our death, if we believe, and we cannot forget. And we have not preached until we make the sinner see, and the saint remember. God blesses the pastor as preacher.

Grace is love a-wooing gone;
Faith, the heart returning;
A New Life flowing back from God
Into the soul that is yearning.

And "Grace is Love outloving love—"
Grace all love excelling!
From heart of God to souls of men—
Gospel Grace compelling!

Life Factors and Tendencies

The Managing Editor

Turning New Chapters

The retiring of President Sampey and the coming of President Fuller open a new and significant chapter in the history of the Southern Baptist Theological Seminary. President Sampey's fourteen years of administration, including trying experiences in the economic life of our country, have been signally successful and satisfactory. He retires from administration at the height of his popularity after leading most ably in the solution of difficult problems. By his choice he surrenders administration and resumes the work of teaching. Dr. Fuller's selection has been hailed with great unanimity as wise and full of promise. He has entered upon his duties with humble courage, hope and initiative. We are sure he can expect hearty co-operation and support of his denomination in his plans for making the new chapter in the history of the Seminary worthy of its past and of its enlarged opportunity and responsibility.

It is interesting to note that the Southwestern Seminary begins the new session also under the administration of a new president. President Scarborough's health made necessary his retirement. His administration had prepared the way for a new chapter in the history of that institution. President Head takes the lead of a faculty made up largely of vigorous, scholarly, courageous and consecrated young men. There is every reason to expect that it will take its share, under that leadership, in meeting the great opportunities and obligations of what is certain to be a new era in the world's history.

The Bible Institute is also turning a new chapter, but the president who will lead in the writing of this chapter has not at this time been chosen. We shall all pray that he

will be a man in every way worthy to carry forward the work of that institution; and that three new presidents may constitute a team of leadership in theological education adequate to the demands of the day for Southern Baptists, for world Baptists, for the universal Christian fellowship.

Dr. Fuller becomes Editor-in-Chief of **The Review and Expositor.** Dr. Sampey takes his place with the other members of the Faculty as one of the Editors.

Carrying out a decision reached some time ago, Professor Weatherspoon becomes Managing Editor with the January issue. There will be some changes in the method and make-up of the quarterly. These do not indicate any fundamental change in policy. We hope they will promote effiiciency and acceptability for our constituency.

Except Ye Repent

We Americans are trying hard to persuade ourselves and the world that we are able and will soon be ready to become the deliverer, guardian and guide to all the oppressed of the earth; and thereby to establish and maintain among and for all peoples a just peace and a free world.

It is a noble ideal. Every American would like to believe it is backed by reality. We must first face with courageous, honest realism the question whether we are called of God to such a glorious function and whether we are spiritually and ethically fit for his use in such a high calling.

Even in relation to the pressing dangers and demands of the war they are the best friends of America just now who call her before the judgment seat of the God of all the earth, and who before him call all of us—all—to repentance. We are a proud and boastful people. Yet our boast is not in the Lord, but in our own resources, wisdom, will and skill. We need to realize that we can fail, unless we deserve to win. From our great men to the most provincial ordinary man we constantly hear the boastful assurances that we will show them! We bluster and threaten, when we ought to

search our hearts, our ways, our aims and intentions. We need to hear Jesus saying something like this: "Think ye that Hitler and the Germans are the supreme pagans; that Hirohito and the Japanese are the only devilish barbarians; that Mussolini and the Italians only are contemptible? I tell you, nay; but except ye repent, ye shall all likewise perish." Jesus complained of Capernaum, Bethsaida and Chorazin, that they would not repent; and because they would not in deep grief he proclaimed their doom. And has America repented? The churches are being called upon to sanction and support the war . The first duty, and the most neglected duty, of the churches is to call the nation and all its people to repentance. We are bent on beating our enemies to their knees. We must first of all go upon our own knees before God, for the mercy of him who died for all men.

What evidences can we find that our national leaders are at all seriously aware of the need for moral, spiritual and ethical equipment of our armed forces or of the rest of us, whose share in the conflict is equally important? Or what evidence that our people in general are deeply concerned for the fundamental values and qualities?

At the end of a period of unprecedented materialism and worldliness in America, do we not see that our people are still bent on "pleasure as usual—"and more than usual to lighten the strain?

Do we not see drunkenness and debauchery "as usual" and worse than ever? Are not our young men beset with allurements and inducements to evil such as most of them never faced before? Is not liquor almost forced upon them at every turn? Are not women allowed to debase themselves and the men in the environment of all the camps and war production centers? August 10th a news item out of Florida told of three hospitals already set up for the treatment of diseased prostitutes and of the announcement by the Governor of Florida that three more would be opened in that state. Most shocking of all was the information that scores of these diseased prostitutes were from 14 to 16 years

of age. When they are cured by the scientific treatment of today what will be done with them? Will they be sent back to their places around the camps?

Were drunkenness and profanity ever so prevalent as now? Can you escape it on any train or on the streets of any city? Has not the liquor traffic had every encouragement from our national and from many of our state authorities? Have not the Secretaries of both Army and Navy vigorously opposed legislation to protect our armed forces from the evils of this traffic? All America knows that the heads of our nation need a change of heart and mind regarding the freedom of liquor.

Recently a large number of men arraigned before the court of Cooke County, Georgia, confessed to bootlegging in a legally dry county and pleaded the protection of licenses granted them by the United States Government. The Louisville papers on September 16 and 17 carry the story of the authorization of boot-leggers in the same way in Kentucky. The chief revenue officer of Kentucky is complaining publicly and insistently of this course of the national government.

In America it is "greed and graft as usual," and more than usual in these tense times when opportunities are so greatly increased.

The forces of organized evil are taking every opportunity of the present situation to ingratiate themselves with the public and to break down the legal restraints on their devices. Several years ago the race track gambling interests proposed a special day of racing in the interest of the Community Chest. So great was the Christian protest that after one trial it was given up. Now under the pressure of war conditions when the Community Chest has been incorporated with other welfare funds the racing commission has offered three extra days with all proceeds, expressly including the gambling commissions, given to these funds. And the authorities have enthusiastically accepted. The whole of Louisville is thus committed to this evil.

And it is "politics as usual," from the President all the way down to the precinct plotters.

We cannot hope to win a war while we are such a people. We cannot hope to use a victory until we master our own sins and evils. Worldliness, wickedness, waste, wantonness are rampant and defiant. "Except ye repent, ye shall all likewise perish." Our God is righteous, pure, just. We are at his judgment seat. Will we let him save us?

Southern Baptist Historical Society Bulletin

A highly satisfactory meeting of the Society was held at Ridgecrest, August 25. Two hours of the morning were dedicated to the use of the Society without competing programs. A large and enthusiastic audience shared in a very interesting program. The president made some necessary explanations and announcements concerning the work of the Society.

Dr. Prince E. Burroughs gave an account of the discovering of the two volume manuscript, "History of the First Baptist Church of Nashville, Tennessee," by Dr. R. B. C. Howell; and of his procuring, through the co-operation of the Sunday School Board, the production of three typed copies of this important document, which is thus made available for use of research students at Nashville and at Louisville. The original is retained and jealously guarded by members of the Howell family.

Dr. Burroughs then gave a brief thrilling and important sketch of the life, work and influence of Dr. Howell, one of the most distinguished leaders of the middle of the nineteenth century. According to the speaker, Dr. Howell was "fifty years ahead of his time," and was the protagonist of what is now the main current of Southern Baptist belief and practice. Because of the temporary prevalence of "Landmarkism," Dr. Howell's name and reputation suffered eclipse. It is most important that he is now to come into recognition and appreciation.

Dr. Norman W. Cox, Meridian, Mississippi, stirred the interest of all with a telling challenge: "We Ought To Know Our History."

A gratifying number paid annual membership dues, and a half-dozen took annual membership. The officers and Executive Committee of the Society are encouraged to hope for a great extension of its membership rolls.

Hearty votes were passed thanking the Sunday School Board and the Ridgecrest management for the favorable place assigned on the program; and requesting that this be repeated for 1943.

In view of the rapidly approaching centenary Convention to be held in Augusta in 1945, it is highly important that there shall be a genuine revival and extension of interest in our Baptist history. This Society is the primary agency for collecting and preserving the materials of that history. Some important additions were reported by the Curator at this meeting. But the number of those contributing materials is still distressingly small and our financial resources are not yet sufficient for us to promote the work of the Society as it should be done.

The President of the Society took part in the celebration of the two hundredth anniversary of the Sater's church, oldest in Maryland, September 13. He is to have place on the program of the hundredth anniversary of the First Church, Selma, Ala., October 20. Historical sketches of both these will be preserved in our archives. This should be provided for in every such case.

Book Reviews

I. MISSIONS, THE CHRISTIAN LIFE

Little South Americans. By Nina Millen. Friendship Press, New York, 1942. 55 pages. Paper, 50 cents.

Up and Down South America. By Anne M. Halladay. Friendship Press, New York. 1942. 127 pages. Cloth, $1.00. Paper, 60 cents.

These are study course books in the South American series for use in church schools of missions this year. The first book listed is designed for Primary children, the second for Juniors.

Little South Americans introduces its little readers to children of Argentina, Chile, Ecuador, Peru, Uruguay, and Venezuela. The printing and format are very good. Each story is illustrated by a large photograph of splendid quality.

Up and Down South America succeeds in catching much of that picturesque Spanish charm that characterizes our neighbors to the south, and presenting it in concrete form in the persons of Roque of Columbia, Esteban of Peru, Roger of Argentina, Carlota of Brazil, Juanita of Chile, and other children who come to life in these pages. The book is illustrated with numerous drawings by Robert Paflin.

H. C. Goerner

A Course in Bible Doctrine and Missions for Juniors. By Hilda I. Copley. Zondervan Publishing House, Grand Rapids. 1942. 69 pages. Paper, 35 cents.

This booklet is not on the Biblical doctrine of missions as one might suppose. It is a series of missionary stories to illustrate the Biblical doctrine of God. The stories center about children of India, particularly child widows. The Biblical materials are taken chiefly from the Old Testament. Arranged for us in the week day Church School, twelve programs of an hour each are presented, with periods for

worship, story, study, music and memory work. The missionary stories are fairly good, but the Scriptures chosen seem poorly adapted for use with Juniors.

H. C. Goerner

The Christian Approach to the Moslem. A Historical Study. By James Addison. Columbia University Press, New York. 1942. 365 pages. $3.75.

This is one of those books which appear occasionally, so well-done, so sound and satisfying, that the subject seems to be covered conclusively for years to come. Not that it is a lengthy and compedious study; it is not. But its historical range is so complete, and its interpretations so discerning, that one feels the author has grasped the whole of the problem and stated with a certain finality the situation as it is and is to be for some time.

Part One gives the historical background. In seven straightforward chapters the amazing rise and spread of Islam is traced, and explained as being largely possible because of the decadence of Christianity in the regions of its early growth. Although brief this historical summary is the best that has been written.

Part Two is a study of the present conditions in eight separate geographical regions, Turkey, Syria, Egypt, Iran, Arabia, Northern India, Netherlands Indies, and Negro Africa. This is not an exhaustive study of the Moslem world, but the areas examined are the chief ones, and are representative of the whole.

Part Three deals with problems and policies of the Christian missionary approach, in the light of history and current experience. Here Professor Addison shows a rare combination of sound scholarly conservatism, of broad sympathetic insight, and of deep, Evangelical conviction and zeal. He calls on Christendom to redouble its efforts to win the Moslem, using every possible approach, but instead of arid theological controversy, majoring on "the method of inti-

mate personal fellowship, of loving service, of sympathetic testimony, and of united prayer."

Islam with its 250,000,000 followers, stands as the greatest rival of Christianity in the world. For twelve centuries it has in many respects had the better of the battle for geographical domain and numerical strength at the points at which it came into actual contact with Christianity. The time is approaching for an attack in force—an attack of a different kind, which shall turn the tide of victory in favor of the Christ. This book helps to point the way.

H. C. Goerner

The Traded Twins. By Robert N. McLean. Friendship Press, New York. 1942. Cloth, $1.00. Paper, 60 cents.

Missionary education for young people by means of the novelette is the purpose of this book. The very readable story is about Tag, crack high school football player, son of a Detroit minister, and Tess, daughter of missionaries to Mexico, who trade places for a summer, by arrangement of their respective parents who are old friends of seminary days. A great deal about Mexican life, customs, and missionary problems is woven into the narrative of Tag's adventures. The tale becomes a bit melodramatic when the youth is captured by bandits and held for ransom, but on the whole is well balanced.

The author, pastor of the First Presbyterian Church of Santa Barbara, California, was born in Chile of missionary parents, and for a time supervised mission work among the Spanish-speaking people of the Southwest for the Board of National Missions of the Presbyterian Church, U. S. A.

The book should be effective when used as parallel reading in connection with the usual type of mission study book, or when read sheerly for its own sake.

H. C. Goerner

Rim of the Caribbean. By Carol McAfee Morgan. Friendship Press. 1942. 182 pages. Cloth, $1.00. Paper, 60 cents.

Discussions and Program Suggestions for Senior on Latin America. By Maud Upton. Friendship Press, New York. 1942. 48 pages. Paper, 25 cents.

This study course book for young people, along with the pamphlet designed for use in connection with it, will provide unusually fine materials for a class about the West Indies and Central America. It will doubtless be widely used during the current year by those denominations which employ the materials co-operatively published through the Friendship Press. For groups, such as Southern Baptists, whose mission boards publish their own study course materials, these books are valuable supplementary helps. For general reading and reference, **Rim of the Caribbean** has lasting worth.

Mrs. Morgan has seen active missionary service in Puerto Rico and the Dominican Republic. In order to write advisedly of the whole field of Central America, however, she recently took an extended tour, visiting eleven different countries. She writes with insight and grasp that are admirable, and, surprisingly for so small a book, tells about what one wishes to know. H. C. Goerner

Living Abundantly. By Frank E. Burkhalter. The Broadman Press, Nashville. 1942. 144 pages. 60 cents.

This is a study in Christian stewardship. The author's central contention is that the secret of victorious Christian living is a proper understanding of, the right attitude toward, and definite action with respect to one's stewardship. The book has much to say concerning the stewardship of possessions, of time, of talents, of influence, of witnessing, and of prayer. As a study course text for young people or adults it could be used with ease and profit.

The author is professor of Journalism at Baylor University. J. Leo Green

Christian Witnessing. By Frank H. Leavell. The Broadman Press, Nashville. 1942. 87 pages. 65 cents.

Most Baptist Students of the South of recent years know something of the splendid work that has been and is being done for Christ through the Baptist Student Union. Many of those students are familier with the Master's Minority Movement and the "My Covenant Series" of Christian culture books. CHRISTIAN WITNESSING is the eighth and last volume in that series. It was written primarily for young people, especially college youth. It deals with the background of and authority for witnessing, the necessity of witnessing, some major factors in witnessing, and the climax of witnessing in soul-winning. The author views witnessing as the sublimest of privileges and the climax of maximum Christian living. Truly there is great need today for the positive Christian witness. Every young Christian ought to read this book.

Dr. Leavell is known and loved by Baptist students around the world. J. Leo Green

Britain's Secret Weapon. By Newman Watts. "A London Journalist" Publishing House, Worthing, Sussex. 1942. 78 pages. 1/6 net.

The cover and the title of this little book aroused the reviewer's curiosity. He wondered what the new weapon coud be. As he began reading he found that a London journalist was pleading for a Royal Prayer Force. Believing the present war to be a conflict of spiritual ideals, the English writer was urging the use of earnest, concerted, God-honoring prayer as both a defensive and an offensive weapon in the hour of national and international crisis.

Some of the chapter headings are: "The Royal Prayer Force;" "The Barrage of Prayer;" "The Spiritual Night Fighter;" "The Spiritual Fifth Column."

The book is interesting and helpful.

J. Leo Green

Meditations For Days and Seasons. By M. K. Heicher. Harper and Brothers Publishers, New York. 1842. 271 pages. $2.50.

This is a book of 356 brief devotional meditations on various subjects. Some are good, some not so good. The meditations are indexed as to subject, season to be read, and Scripture text. The book will be helpful to the individual who can find inspiration and strength from a certain type of daily devotion reading and perhaps also to the preacher or public speaker seeking seed thoughts for devotional messages.

The author is Associate Editor of Doran's Ministerial Manual. J. Leo Green

Strength for Service to God and Country. Edited by Chaplain Norman E. Nygaard. Abingdon-Cokesbury Press. 370 pages. 75 cents single copy. $7.50 per dozen.

A book of daily devotion designed especially for men in our armed services. The usual form—Scripture, comment, prayer—is followed. Some of the devotions are excellent, some fair, some poor. The name of the author is given at the bottom of each page. Printed on thin paper, the volume fits a coat or hip pocket. It is a good thing to give the boys. S. L. Stealey

If Two Agree. By W. O. Carver. 1942. Sunday School Board, Nashville.

This is the new mission study book preparatory to the Week of Prayer for Foreign Missions in the Woman's Missionary Union. Dr. Carver is a great friend of the W. M. U., and wrote a book for them years ago, called, "All the World in All the Word." His book on the Lord's Prayer, "Thou When Thou Prayest" has been read by many of them; and now he has given them a special study of prayer in relation to missions. Few people in the world know as much about missions as he knows. He is a profound and skilled interpreter of the Bible; and he knows God through prayer.

The first chapter is a bright picture of the happiness of knowing our dependence on God and responding to his love; and of witnessing this joy to the ends of the earth. But, "What is the world doing today with God's materials, God's forces, God's laws, God's intentions?"

Chapter 2, "There Am I." This pictures an ideal church, united in prayer, in love, in service. A thrilling illustration is that of a group praying in Germany, when an officer breaks in and takes down their names. An old man said, "Sir, there is One whose name you didn't get!" And he drove home the promise, "There Am I." United and persistent prayer is different from praying alone. "The assurance in prayer will increase with the sense of agreement in the larger number." A dozen examples are given from the story of missions, from Pentecost to Baltimore.

Chapter 3 presents the idea, quite new to many a reader, that Christ chose his disciples not only to carry on his work, but to carry on his praying—to pray in his name for his work. A congregation of Christians in China, hearing Dr. Carver present this duty and privilege, listened with wonder and joy. As earnestly as Jesus prayed for his followers, may we pray for others in his name; and keep on till God's name is hallowed and his kingdom is come and his will is done on earth as in heaven—the comparison applying to all three clauses.

Chapter 4 is a fascinating story of the Book of Acts as a story of Prayer, suggesting in each incident **why** they prayed, **how** they prayed, and the **results.** And in Paul's Epistles we see how we built up a fellowship of prayer in all the churches. Wise words follow, warning against thinking ourselves infallible in what we pray for.

Chapter 5 gives many stories of prayer-partners—Robert Wilder and his sister Grace, and long before them William Carey and his invalid sister Mary at home in England. Carey could pray intelligently about missions because he informed himself before he went forth. Dr. Carver says, "Most of us are too ignorant to pray for very many people."

Not the least value in the book is its tone of joy. The world's sad plight, the failures of Christendom, do not daunt the writer's spirit, nor keep him from being immensely encouraging. He makes us think of Christ's saying, "That my joy may be in you, and that your joy may be full." This effect is increased by the beautiful hymns chosen, one to end each chapter. Any pastor who fails to read this book when the women of his church are studying it does himself an injury.

Ella Broadus Robertson

Altars Under the Sky. By Dorothy Wells Pease. Abingdon-Cokesbury Press, New York, Nashville. 1942. 159 pages. $1.00.

It was a fine thought, these "Devotional Readings for Outdoor Days," and executed with the skill and fascination of vigorous piety, refined culture, spiritual insight. There are seventy of the "Readings," arranged in five groups, featuring respectively "The Mountains;" "The Sea;" "Trees and Flowers;" "The Heavens and Birds;" "The Earth and its Fullness." For each day there is poetry, scripture and a prayer. Their range is wide and wise.

Whether on a vacation, in a camp, or at home; for a day or for a season; individually, in families or in groups, souls will be subdued, uplifted, strengthened, cleansed as the readers see and worship God and good under the lead of these selections.

W. O. Carver

The Eternal King. By Martha Boone Leavell. Baptist Sunday School Board, Nashville, Tenn. 1942. 128 pages. Cloth 60 cents. Paper 40 cents.

As the daughter of Dr. A. U. Boone and the wife of Dr. Frank Leavell, the author of this new volume (Book VI) in the B. T. U. Study Course needs no introduction to Southern Baptists. But in her own right she has established herself as a writer on Christian themes and gained a great host of friends, especially among young people.

It is not at all easy to present the essential material of a required study course in a form that reads like a novel, but Mrs. Leavell has done just that. In reading this brief volume I had the unusual experience of being so gripped by descriptive passages that I came with eagerness to the interpretation. All who study it will have their spiritual lives enriched with a fresh acquaintance with our Lord.

H. W. Tribble

Fun and Festival from the Other Americas. By Rose Wright. Friendship Press, New York. 1942. 48 pages. 25 cents.

This is a very interesting booklet that presents the study of our American neighbors in terms of customs of play and celebration of festivals. H. W. Tribble

Motives for Christian Living. By William P. King. Harper and Brothers. $1.50.

Readers of Dr. Kings book, "Right and Wrong in an Age of Confusion" will welcome this discussion of Christian motives. Beginning with a contrast of Christian and conventional ethics it proceeds with an exposition of the Christian ideal of perfection and the basic motive of love. Then follows two chapters on lust as the perversion of love and the seven deadly sins. In a second part of the treatise the foundation of Christian ethics is presented as threefold: God, Freedom, and Immortality; and motivation is discussed from the standpoint of self, others, Christ and the Father. A final chapter considers the motive of reward.

More and more we are convinced that Christians need to go deeper into the morality of Christian teaching. The teaching of Jesus was both theological and ethical, so also was that of Paul. But too often we have preached that theology is imperative and ethics optional. "We profess our faith in the divinity of Jesus and yet refuse to apply his teaching to practical life. Jesus is both deified and denied. Some of the orthodox become very indignant if the

divinity of Christ is denied, but become even more indignant if the mind of Christ is applied." Rather Christians must come to see that in the deity of our Lord rest the authority and dynamic of his moral will and command. The early preachers had a message for a lost world—Jesus Christ the atoning Saviour who wrought our redemption by the blood of the Cross. For those who accepted him they had a further message, Jesus Christ the Lord of life made vivid and imperative by his resurrection, a message that reached life in every nook and corner, touching motive and purpose and deed. It is upon this latter message that this book concentrates. With the writer's theology we may differ here and there, as in the rather superficial representation of predestination, but the ethical challenge of the book is inescapable. J. B. Weatherspoon

Friends Down Under. By Willie Jean Stewart. The Broadman Press, Nashville. 1942. 135 pages. Paper, 35 cents.

Wings Against the Blue. By Rosalee Mills Appleby. The Broadman Press, Nashville. 1942. 159 pages. Paper, 40 cents.

Each of these new mission study books has something attractively different about it, calculated to make it unusually popular and effective with the age group for which it is intended.

Miss Willie Jean Stewarts' book, designed for Juniors, is most skilfully done. Adopting the figure of a school on shipboard, learning by world travel, she takes her readers on a most interesting trip.

Brazil, Uruguay, Argentina, Chile and Colombia are visited, and sights of general interest along with scenes of missionary activity are viewed through the excited eyes of Dan and Dick, the make-believe young heroes. The illusion of actuality making the voyage is remarkably well sustained. A surprising amount of accurate information is transmitted, and much that tends toward the creation of proper attitudes is included. A section on suggestions for teachers, along with drawings and directions for making

suitable handwork objects, help to make this one of the finest books for Juniors that the reviewer has seen.

Mrs. Appleby writes in her accustomed fluent style, giving to Intermediates a novelette woven around the character of Jeanne Harper, a high school graduate whose father is a native Brazilian pastor, whose mother was a North American, and who returns to Brazil after receiving her education in this country. Her adventures and travels serve as the medium for introducing numerous Southern Baptist missionaries in Brazil, Argentina, Uruguay, and Chile. This "indirect" method of missionary education should prove popular with boys and girls.

H. C. Goerner

II. HISTORY, LITERATURE, BIOGRAPHY

The Challenge of the Greek and Other Essays. By T. R. Glover. The Macmillan Company, New York, and The University Press, Cambridge. 241 pages. $2.75.

A classical scholar's knowledge of the ways of ancient Greece is combined in these essays with a zest for life and the art of writing. Few men alive are better acquainted with the culture of old Greece than Dr. Glover and few are as well equipped to report as skilfully and as interestingly as he reports upon that culture. This collection of essays provides any number of excursions to the cities and countrysides of the little land where once throve a culture that has never been surpassed. If one wishes to see the forests of ancient Greece, or if he desires to visit the farms and the places of merchandise of the Greece of the Golden Age, he may do so through the reading of these essays. There are essays on what the Greeks ate and on how the Athenians were fed, and there is even one on iced water.

The opening essay which gives this collection its title was a lecture delivered by Dr. Glover over the British

Broadcasting Company in 1934. The second essay, "Purpose in Classical Studies," was an address delivered by the author as president of the Classical Association in 1938. This essay is packed with good common sense. Its conclusion is well worth quoting and is herewith passed on:

"I suggest that the Classics have been losing their place in education because we have forgotten the real aim and purpose of classical study, and the real significance of the classics; because we have tried to be efficient and precise and scientific, and like those who have such ambitions have counted the part above the whole; because we have found our center in details, side-issues, intricacies; because we have believed in examinations and lived for them; because we have forgotten we are training men and citizens; because we have not believed enough in the Classics, nor loved them enough, nor been made over by them. No literature can defend itself if you stop people reading it; it can only defend itself as literature. History is nothing if you study it without Plato's contemplation of all time and all existence. The Classics will live if we let people get at them in earnest. As with all great causes, the advocates of this cause must be converts, not traditionalists, they must have got at the heart of the matter, they must know life and realize its questions."

Edward A. McDowell

I Was In Hell With Niemoeller. By Leo Stein. Fleming R. Revell Company. 253 pages. $2.50.

The author of this book, a Jew, was one of Hitler's political prisoners. For two years he was in prison and concentration camp with Martin Niemoeller. This is Stein's story of his own experiences and a report of what he saw of Niemoeller and heard from his lips. It is a thrilling, moving story, the veracity of which seems to be very well established. Stein says that original German documents establishing his identity were submitted to the publishers, who are a reliable firm. The author explains that previous

stories about Pastor Niemoeller and experiences with the German pastor that appeared in American magazines "were translated from my German text and errors and discrepancies may have crept in, because of my unfamiliarity with American customs and the English language at the time of their preparation for publication."

There is nothing in the book that could not have happened, if other reports that have come from Nazi Germany are to be believed. The experiences that Stein relates have the ring of truth. What he tells of Niemoeller is true to the character of the brave pastor as he is already known. What Stein tells causes the statue of Niemoeller to lengthen and provides hitherto unrevealed incidents in the thrilling saga of this great man's unyielding stand against the brutal might of Hitler and the Nazi machine.

The unbelievable brutality of Nazi methods and Nazi prisons and concentration camps are again revealed to the world's gaze in this significant book. Over against this brutality is depicted in simple yet moving fashion the unbreakable spirit and robust faith of Niemoeller and other men of God who dared to oppose the Nazi tyranny.

Edward A. McDowell

Happiness Road. By Alice Hegan Rice. D. Appleton-Century Company. 115 pages. $1.50.

This book, the last from the pen of the author of Mrs. Wiggs of the Cabbage Patch, described by Cale Young Rice as "a brave and beautiful attempt to help others," represents the philosophy of a wise and good woman at the end of life's journey. "Through many years she had gathered into her notebooks," says her husband, "the wise and spiritual sayings of those who had practiced and written about the art of right living, thinking and helping. It is many of these sayings that she has incorporated, together with her own thought, into these brief essays." The book was not quite finished when Mrs. Rice died. It was completed by her husband on the basis of the notes she had left.

The titles of the essays are suggestive of the purpose of the book. Some of these are: "Burdens," "Humility," "Duty," "Courage," "Faith," "Joy," "Discipline," "Suffering," "The Lonely Road," "Sin ," "Solitude." One is impressed with the sincerity of these essays. It is obvious that they come from the heart of one who has experienced life from many angles and who has much that is helpful to share with others. Edward A. McDowell

The Christ of the Ages. By Frank G. Beardsley. American Tract Society, New York. 1941. 336 pages. $1.50.

There are two ways of viewing history. One may look upon it as a series of detached events without meaning or purpose, or he may view it as the product of forces at work for the carrying out of the purpose of God. Dr. Beardsley takes the latter view.

In his new book, The Christ Of the Ages, he endeavors to "gather the scattered threads of history which have a bearing upon the making of Christianity and its influence in the world, and to show how these substantiate the claims of Christianity to be of divine origin." He begins with an investigation of the preparation for Christianity in the Hebrew, Greek, and Roman worlds. He then devotes considerable space to a discussion of Jesus, the central fact of Christianity—His personality, His life, His teachings, His methods. From there he proceeds to a study of the triumphal march of Christianity in the ancient world, its miraculous preservation in the face of overwhelming odds, the method of its warfare. Next, he considers the period of growth and expansion ushered in by the Protestant Reformation. Finally, he treats the effects of Christianity upon the individual, the home, the society, and the state in those nations where it has been introduced. In the last chapter, "The Logic of History," he raises the question, How can we account for the facts of history as they pertain to Christianity? He answers: "The logic of history leads to a single conclusion: Christianity must be from God and its Author must be divine."

It is a good book, well worth its price.

Dr. Beardsley is also author of The Heralds of Salvation, The History of Christianity in America, and A History of American Revivals. J. Leo Green

Horse Sense in American Humor. By Walter Blair. The University of Chicago Press. 341 pages. $2.75.

A sense of humor and the capacity for laughter have been characteristic of the American people from Colonial days to the present. Humorists have always been popular with the American public and they have had no little part in shaping opinions on politics and current questions. According to the author "this book tells the story of the literature in which our racy humor and horse sense have blended to persuade or enlighten the people of this country and which, in one way or another, has appealed to our love for home-grown laughter and our almost religious faith in mother-wit. It shows how the authors of this literature developed and used horse-sense humor—how they adopted it to the opinions they held, to the changing times, and to the changing audiences which they wanted to influence."

This is not mere stringing together of stories and anecdotes. It is a scientific study of an interesting phenomenon in American life, done in an interesting way by the Associate Professor of English at the University of Chicago.

Edward A. McDowell

Light From the Talmud. By Charles L. Russell. Bloch Publishing Company. 31 W. 31st St., New York. 256 pages. $2.50.

The story of how this book came to be is more interesting than any review of its contents could be. Twenty-four years ago a Jewish rabbi who had come to Thomasville, Georgia, was in search of someone who would teach him English. He found his teacher in the colored Methodist minister, who in exchange for his instruction of the Jewish rabbi in English accepted the latter's instruction of himself

in the Hebrew language. The colored Methodist minister was the author of **Light From the Talmud.** Speaking of the early experience with Rabbi I. Rosenbloom at Thomasville he says: "I did not know a letter of the Hebrew alphabet and he knew but little English. So we agreed to teach each other. He would teach me Hebrew one day and I would teach him English the next day. We did not charge each other for our instructions. We kept this up for three years, after which I moved to Washington, D. C., and matriculated in the Hebrew School of Washington of which Moses M. Frelicoff was principal."

Dr. Russell continued his studies in the Talmud Torah School of Washington and under Dr. Israel Schapiro. He then became a student in Dropsie College, Philadelphia, where he pursued advanced studies in the Hebrew language and literature. The book under review is therefore the work of a mature scholar. Dr. Russell is a bishop of the C. M. E. church and holds the degrees of A.B., A.M., and S.T.D. The dedication of his book reads thus: "A donor of wealth for the education of the neglected descendants of Ham, I know no man who has done as much for them as Julius Rosenwald, a descendant of Shem to whose memory the author dedicates this book."

The author says of his work: "In writing this book, I have in mind primarily those Gentile people who have not taken time to make a study of the Hebrew Language and Literature to such an extent as to be able to get the fundamental principles of the language and a proper appreciation of the Jewish people. In this book, I have given a historical sketch of the Hebrew Talmud which will be information to the Gentile not well versed in the language and consolation to the Jew whose heart is in the teaching of Talmud."

In addition to the excellent historical sketch the author has selected three hundred proverbs from the Talmud which he gives in the Hebrew and in translation. He has done a good work. Edward A. McDowell

Jesus in the Light of History. By A. T. Olmstead. Charles Scribners' Sons. 317 pages. $2.75.

The title and preface of this book excite expectations that are difficult to satisfy. The author certainly made his task no lighter by concluding his preface with this statement: "Who, then, was Jesus of Nazareth? The answer is presented in the following pages. At long last, Jesus makes his own appearance in the full light of history." Perhaps the author did not intend that this statement should convey the meaning it seems to convey, but if the statement means what it appears to mean, then this book should rank among the half-dozen greatest extant lives of Jesus. If the book must be judged by this high standard it fails; if it is to be judged as another life of Christ it may be described as taking its modest place with a host of other books that illuminate somewhat but not brilliantly the Master's earthly life.

The author is professor of Oriental History in the Oriental Institute of the University of Chicago. It is understandable perhaps that with Dr. Torrey of Yale he gives undue emphasis to the Aramaic "origin" of the Gospels and to the widespread influence of Aramaic in the Graeco-Roman world. He seems to go beyond the bounds of reason, however, in his discovery of "sources" of the thinking and teaching of Jesus. It is interesting to observe how the author "proves" that Jesus was at least fifty years of age at the time of his public ministry.

In the Appendix there are some interesting notes on the chronology of the Gospels. Dr. Olmstead believes that definite proof is at hand that the date of the crucifixion was April 7, A.D. 30. Also he believes that when Jesus stood up to read the roll of Isaiah in the synagogue at Nazareth it was December 18, 28 A. D. The exact length of the ministry of Jesus, according to Dr. Olmstead, was 475 days.

Edward A. McDowell

Religion in Colonial America. By William Warren Sweet. Charles Scribner's Sons, New York. 365 pages. Price $3.00.

This University of Chicago professor adds another to his long list of readable and authentic books on the history of American churches. The beginnings in America of all the early denominations and sects are given and their development traced, at least in broad outline, up to the Revolutionary War. Striking details are interspersed, along with frequent quotations from source materials. The work is comprehensive rather than intensive; if one seeks, for example, details of Baptist history he will be disappointed. However, the relationships of the various movements are clearly brought out and a good total view results. It is a valuable contribution to the reference shelf of any historically minded preacher or layman.

The broad scholarship and the lively style of Professor Sweet combine to bring hosts of facts concerning all the groups into telling action. His power of summarizing is brilliantly displayed in such matters as the English and Continental backgrounds, the by-products of the Great Awakening, and the results for religious liberty achieved by the dissenting colonists. Among the groups discussed are Baptists, Quakers, Puritans, Presbyterians, Anglicans, Catholics, Mennonites, Dunkers, Schwenkfelders, Lutherans, Methodists. The value of the book for the average and better among us is attested by its choice as the Book of the Month by the Religious Book Club.

S. L. Stealey

The History of Quakerism. By Elbert Russell. Duke University. The Macmillan Company. 585 pages. Price $3.00.

Several recent books in the field of church history bring clearer views of the Colonial Period in America. Among them, and reviewed in this issue of **The Review and Expositor,** are: **Religion in Colonial America** by William W. Sweet, **This Freedom—Whence?** by John Wesley Bready, **Timothy Dwight** by Charles E. Cunningham, and this vol-

ume by the deeply respected Dean Emeritus of Duke University. All are good and timely books, but this authentic story of the Quakers as told by one of their most honored leaders is perhaps the most permanent contribution among them.

Dean Russell begins at the beginning, with George Fox, and traces through keenly chosen details the history of this most interesting group up almost to the present hour. He is amazingly frank and fair. The obligations of the Society of Friends to other denominations are freely acknowledged. The dark facts are given along with the bright ones. The lack of successful missionary methods is openly stated: "There are but few more Quakers in the world today than there were in 1700." Nevertheless, "The Society has still a 'testimony' to the elements of the Christian gospel not yet fully acknowledged by even Protestant Christendom, such as simplicity in manner of living, complete spiritual democracy in the church, the ministry of women, inward spiritual authority, personal religious guidance, sincerity and truthfulness in speech, freedom of conscience and worship . . . a classless Christian Society, reliance on spiritual forces to overcome evil, international peace and the brotherhood of man regardless of sex, class, nation or race."

The story of a people who have borne faithful and costly witness to such principles is stimulating and inspiring. As told by Dean Russell, it will help many a preacher to give point and illustration to many a sermon. S. L. Stealey

Timothy Dwight, 1752-1817. By Charles E. Cunningham. The Macmillan Company. 403 pages. Price $3.75.

Acting on the suggestion of his teacher of history, Dr. Dixon Ryan Fox, who was "accustomed to pursuing history in other than the obvious places," the writer found one of the most interesting men Colonial America produced in Timothy Dwight. He gives us a piece of biographical writing as lively, instructing, and interesting as I have read in a decade. Almost like a novel reads this life story of a

dominating character, and serving as a background is a clear review (with new and interesting sidelights) of the religious history of colonial New England.

Dwight was a grandson of Jonathan Edwards and carried forward the Edwardean viewpoint to the time of his death. A new understanding of rigid Puritanism comes from acquaintanceship with this genial exponent of it. Life at Yale during the time of his presidency (1795-1817) is made real again for the reader's instruction and enjoyment. Dwight's fight there against the then new French "foolishness" is described in detail. His power in pamphlet, on platform and in pulpit is illustrated from original sources. For students of preaching, for lovers of history and biography especially, this is a "must" book.

S. L. Stealey

This Freedom—Whence? By John Wesley Bready. American Tract Society. 365 pages. Price $1.50.

This book, under the title **England: Before and After Wesley,** was reviewed by Dr. F. M. Powell in this magazine for October 1940. It then sold for $3.50 and was worth it. The present writer first received it as the book of the month from The Religious Book Club of London, England. In both England and America it received highly complimentary attention and passed through several editions. The American Tract Society evidently considers it worthy of still wider circulation and now brings it out at a price within reach of all.

The thesis of the book is that our present freedoms, social, economic, and political, stem from the Wesleyan Awakering. I know of no better picture of the terrible conditions of 18th century England than is here given in detail. Then comes the impact of the Revival, likewise thoroughly treated by the author. The final third of the book traces the present reforms and freedoms to their sources in the Wesleyan movement. Unhesitatingly I recommend the book.

S. L. Stealey

III. THEOLOGY, PREACHING

Great Women of the Bible. By Clarence E. MaCartney. Abingdon-Cokesbury, New York. 1942. 207 pages. $1.50.

In this volume Dr. MaCartney, a master of biographical preaching, has given us thirteen biographical sermons on the outstanding women of the Bible. The sermons are replete with vivid descriptions, keen insights, refreshing illustrations from literature and life, practical applications, and fervent preaching. In each sermon the author presses the claims of Christ upon the individual. When one finishes reading the book he feels that he has been in the heights. It is truly a good book by a great preacher and a great soul.

Some of the sermon headings are:

"The Woman Who Got Her Man;"
"The Woman Whose Beauty Saved a Race;"
"The Woman Who Was Better Than Her Job;"
"The Woman Who Sheared Him;"
"The Woman Who Cooked and the Woman who Prayed;"
"The Ideal Woman."

Dr. MaCartney is a well known preacher and lecturer, formerly moderator of the Presbyterian Church of the U. S. A., now pastor of the First Presbyterian Church, Pittsburgh, Pa. He is the author of many books.

J. Leo Green

We Believe. By John J. Moment. The Macmillan Company. 1942. 134 pages. $1.25.

This is a very readable treatise on the historical development of some of the doctrines of the Christian faith as seen in the formulation of some of the main creeds, especially the Apostles', the Nicene and the Athanasian. There is so much material available for such a study that the chief difficulty in writing in a popular vein is the selection of the most significant data, both in events and in doctrinal standards.

Efforts have been made in this direction in the past, but I do not recall a more successful accomplishment of the task within the limits of doctrines considered and of the size of book.

The first four chapters deal with the doctrines of God the Father, the Son, the Holy Spirit, and Man. The other chapter discusses The Heritage of Faith, or the making of the three creeds used as source material. Dr. Moment correctly sees that the mountain peak of theological achievement in the early centuries was the formulation of the doctrine of the Trinity. Doctrinal statements concerning Christ and the Holy Spirit, as well as the Atonement, were determined largely by the trinitarian formula in which the Church Fathers wrought out their conception of God. The effort to find suitable language in which to express the faith, the shift back and forth from Latin to Greek influences, the controversies over certain terms, the recognition of the core of the Christian faith that should not be surrendered under any circumstances, make the story both interesting and edifying.

To those whose major interest is historical theology this little volume will prove elementary. To all others it will prove stimulating and informing. H. W. Tribble

Plato's Theology. By Friedrich Solmsen. Cornell University Press, New York. 1942. 201 pages. $2.50.

It would be difficult to exaggerate the influence of Platonic thought upon Christian theology. It takes the data of revelation plus the thought forms of a sound philosophy to make a good theology. And the proven validity of the thought forms takes second place in importance only to the truths imparted to man through God's self-revelation in Jesus Christ. In the early centuries when the Christian faith was assuming a definite theological mold under the influence of Clement, Origen, Tertullian, Irenaeus, Athanasius, Augustine, and others, it was chiefly Platonism and Neo-Platonism, as in later centuries it was largely Aristotelian-

ism, that presented the intellectual tools for the shaping of the mold. This has been generally recognized, but as far as Plato is concerned we have not made a sufficient distinction between his theology and his theory of ideas. Dr. Solmsen has written his book on the thesis that Book 10 of the **Laws** should be consulted along with Plato's other writings if we are to understand the theological range of his thought.

The book has four divisions. The first presents the religious background in the Greece of Plato's day. It was an atmosphere in which politics and religion mingled in the molding of the thought of the people. The **Laws** is devoted primarily to political philosophy, and yet it presents much of Plato's theology. The religion of the Greeks was essentially civic. "Whoever acted against the interest of the city, acted against her gods, and persons guilty of such offences were barred from temples and sacrifices." The city as a group was unified in its common worship, and that worship determined the behaviour and loyalty of the citizens. "To doubt the existence of the gods would have been an act of treason against the State," but such an act was not likely because of the intimate union of belief in their gods with belief in the mission and function of the State. This was conducive to good politics, but it would not do as an atmosphere for the development of religion. The need was for a clear thinker to call the attention of the people to the transcendent significance of the truth of religion, and Plato met the need. The wrong kind of religion issues in the wrong kind of behaviour. Dr. Solmsen points out that "Plato distinguishes three doctrines, each of which encourages men to commit acts of wickedness: (1) that there are no gods, (2) that the gods are not interested in human affairs, (3) that the gods can be bribed and their wrath bought off." But Plato did more than correct the weaknesses of the religion that was traditional in his day.

In the second division the author presents the approaches that Plato used in his treatment of religion. In this section

four very carefully wrought out chapters are presented. One deals with Plato's method of Expurgation. Plato set forth the central truth that God is good, and "if God is good he cannot wantonly do harm to any one, in other words, he cannot logically be considered responsible for everything that happens to man, good and bad alike." This, as one readily recognizes, accentuates the doctrine of the sovereignty of God. But along with it Plato developed the concept that God is simple, constant and unchanging. This, however, did not mean a static god. For after seeking to blend Being and Movement, his emphasis upon the principle of life and the nature of the Soul led him definitely away from a static god to a god of integrating power. No movement that is not self-generated can be regarded as eternal, but all temporary movements point back to an eternal source. The reality that issues in these forces discernible in nature is God, and the form in which God expresses himself in his activities with the universe is the World-Soul, which is the creative continuity between Being and Becoming, between the world of Sameness and Flux, and which issues in an integrated reality. This is involved in Plato's Theological Approach. Dr. Solmsen also gives a brief chapter to The Influence of the Mystery-Religions.

The third division of the book embraces three chapters dealing with Natural Evolution and the Philosophy of Soul, God and the Individual, and The State and the Cosmos. It is in this section that the author sets forth Plato's constructive contribution to philosophic theology.

This is a book for careful study and reference. It is scholarship on a lofty plane. It represents a tremendous amount of research, and yet it is presented in lucid style with no excess verbiage. It is thoroughly and carefully documented, and so will serve as a valuable guide in the study of the theological significance of Plato's thought. It should be in every library where any serious effort is made to study the historical development of Christian theology.

H. W. Tribble

Christian Teachings. By Josiah Blake Tidwell. Wm. B. Eerdmans Publishing Co. 1942. 120 pages. $1.00.

The author of this doctrinal handbook is known to all Southern Baptists, and to a great host of others. For many years he has rendered valuable service as professor of Christian Doctrine at Baylor University.

The fifteen chapters present thoroughly prepared outlines of the main doctrines of our faith, reinforced with a great number of carefully selected Scripture references. There is little discussion, but it is sufficiently clear where the author stands on each doctrine. He is sound and sane, and the organization of his material is clear and constructive.

Former students who have followed Dr. Tidwells tutelage in the classroom will welcome this volume. Others will want it as an analytical guide in the study of Christian doctrine. And preachers generally should find it helpful in presenting the gospel message in doctrinal sermons.

H. W. Tribble

The Contemporary Christ. By W. A. Smart. Abingdon-Cokesbury Press, New York. 1942. 165 pages. $1.50.

This volume presents the Fondren Lectures delivered at Southern Methodist University this year by Dr. W. A. Smart, since 1914 Professor of Theology at Emory University. For many years a recognized leader in his own denomination and among Christian students and church workers generally, Dr. Smart knows how to combine the techniques of scholarship with a popular and attractive style in presenting Christian truth.

The book contains six brief chapters, or lectures, in which the author faces quite frankly some of the central problems in our faith concerning Christ. The devout and diligent student never gets to the point where he can with finality put Jesus Christ in a mold made with the materials and literature of historical criticism. He is ever the Elusive Galilean, transcending our dogmas but challenging us

to know him. In his life and teachings he put the reality and availability of God at the center of thought. His relationship to God the Father was exhibited as the ground of his significance for history and the basis of his appeal to men.

This, as the author shows, was the basis upon which Jesus constructed his lofty estimate of the value of human personality. As a teacher he held much in common with the best of Israel's teachers, but the "passion of Jesus, not merely to be good himself—which was the Rabbinic interest—but to go as a missionary to the outcasts, was something entirely new in Judaism." One of the features of this book is the author's insight into the bearing of this historic Jesus upon the pattern of history. Jesus did not set up a code of behavior, he did not set forth a program of social and moral reformation, but he did champion eternal principles which, when adopted as the basis of behavior, must issue in the transformation both of individual lives and of social situations. "Christianity makes totalitarianism impossible just as it made slavery impossible, because both are built upon contempt for persons. It is interesting to notice in passing that Jesus lived under both systems and criticized neither . . . But the working out of the insights which he brought meant the abolition of both." This might well prove the text for a more profound study.

The chapter on The Impossible Christ is very suggestive and helpful. Dr. Smart points out that Jesus' primary concern was not to be practical but to challenge his followers with absolutes. It may not be possible for us to give uncompromising allegiance to these absolutes, but we must deal with them if life is to be lifted toward God. And so the application of the absolutes of Jesus to the relativities of the present order may be after all the most practical program of life to be found.

We are not to regard Jesus Christ as a mere example, says the author. We should study his life and teachings, but to deal realistically with him we must reckon with the

presence and power of his eternal Spirit. For Christ is contemporary with every generation. "Each new generation must discover Jesus anew. Every new situation calls for a new word from him. And in every generation he is the author of salvation."

This is a good book. It should refresh and strengthen faith, and lead toward a clearer understanding of Christ in relation to our modern world. H. W. Tribble

This Seed of Faith. By Henry M. Battenhouse. Abingdon-Cokesbury Press, New York. 1942. 192 pages. $1.50.

This is a very interesting and helpful study in some of the central characteristics of the Christian faith as set forth in the New Testament. The author's method is a combination of theology and homiletics. If at times his interpretations appear to be colored by his desire to anlyze and outline the passages under study for the purposes of preaching and teaching, the average reader will, I am sure, raise no serious objection. The outlines are uniformly sane and provocative of deep interest. Preachers who read this volume will find their curiosity intrigued to look more carefully into the Scripture passages that are studied. The result of such a fresh study may not be the same interpretation that Dr. Battenhouse sets forth, but the student who makes such a fresh study will find his grip upon the New Testament strengthened and his insight sharpened.

In the first chapter he traces the Stages in the Growth of Faith, showing the relation of historical Christiaiity to various types of faith, or philosophies of life. Chapter Two deals with Our Indestructable Altars: tradition, human individuality, and saving faith in Jesus Christ. Chapter Three presents Four Approaches to the Christian Faith: the incarnation, the atonement, the resurrection, and Pentecost. Chapter Four is a study concerning The Good Life. In this chapter the material studied is the Sermon on the Mount. His treatment of the Beautitudes is more homiletical than exegetical. But if the reader will parallel his study of this

chapter with a fresh reading of Maclaren on the Beatitudes (in his Exposition of the Scriptures), he will come to a new insight into the relation of these basic truths to everyday Christian living. In like manner description of the Lord's Prayer is suggestive but calls for more careful study.

Chapter Five presents a study of The Good News, which is primarily a review of the relation of the Gospel of Christ to the Kingdom of God as seen in New Testament teachings and in Christian experience. The material for the study consists mainly of some of the parables of Jesus. The last chapter deals with The Church and the World, in which the world is treated as the realm of nature and as "the amphitheater of man's action in history."

The author brings his book to a close with some very practical suggestions that grow out of his study. These are directly related to the entire book, and they leave the reader with the feeling that now is the time for Christians everywhere to plant the seed of the Christian faith more deeply in their own hearts, and to do their utmost to bring a knowledge of the gospel of Jesus Christ to men everywhere in the present generation. H. W. Tribble

The Basis of Millennial Faith. By Floyd E. Hamilton. Wm. B. Eerdmans Publishing Company, Grand Rapids, Mich. 1942. 160 pages. $1.00.

Christian thought concerning the millennium has traditionally fallen into two schools, premillennialism and postmillennialism. But in recent years there has been developing a third view known as amillennialism. A few years ago Dr. Feinberg wrote concerning this school, but his effort was to discuss it and to prove that premillennialism is the only true Biblical view. Now comes Dr. Hamilton with a very good book "in the hope that many premillennialists may be brought to an understanding of what amillennialists believe, and so be brought to realize that hearty cooperation with them in the church is possible."

With a sane balance in consulting his sources, with su-

perb fairness in treating opposing views, and with adequate documentation, both of Scripture passages and of recognized treatises, the author has given us a very helpful guide. He starts out by stating the views, premillennialism, postmillennialism and amillennialism. Then he deals with the problem of interpreting Old Testament prophecies, pointing out the great difficulties of following a literalistic pattern. The remainder of the book deals with the main teachings of the New Testament that may be taken as having a definite bearing upon the eschatological phase of the Kingdom of God, especially in relation to the second coming of Christ and the millennium.

It seems to me that he has made a genuine contribution. Whether one agrees with him or not his position should be considered. It would be a wholesome thing for premillenialists and postmillennialists alike to get this book and study it with an open mind. Then there is a great host of Christians, preachers, and Bible school teachers, and others, who find themselves in some confusion concerning the whole matter. For them this is the best book that has been written for some time. H. W. Tribble

When Jesus Comes. By W. F. Tanner,. Atlanta, Ga. 30 pages. 10 cents.

The author of this little booklet feels that he is one of the promised prophets whose task it is to show that the consummation of the age is at hand and that Christ will return within the immediate future. H. W. Tribble

I Still Believe in God. By Jacob A. Dell. The Wartburg Press, Columbus Ohio. 1942. 256 pages. $2.00.

Many of us have become definitely aware that our Lutheran brethren has a firm grip on a robust faith in God and the great Christian verities. This has been brought to our attention by the strong preaching heard on the Lutheran Hour over the radio, and by vigorous books from Lutheran

pens. Here is another such book. It is one of the best presentations of the case for Christianity in popular style yet learned content that has appeared lately.

Fully at home in the realm of modern science and philosophy, the author argues convincingly for the existence of God from natural evidences. But having shown the strength of the theistic position, he does not stop there, as so many apologetic works do today. He "still believes in God," but he believes much more. He believes in and argues for, the deity and saviourhood of Christ, the inspiration of the Scriptures, the importance of church membership, the whole round of great Christian fundamentals. There is an unusual combination of logical argument, homiletical illustration, and fervent preachment which gives the book power and appeal.

Dr. Dell is Professor of Practical Theology at the Capital University Theological Seminary. Previous to accepting this chair, he was in the active ministry in Kentucky and Ohio. His book reflects the scholarship of the seminary professor and the warm evangelistic purpose of the pastor. It should strengthen the faith and deepen the convictions of all who read it. H. C. Goerner

Christ Triumphant. By W. M. Seay. Broadman Press. $1.00.

Like the volume by Dr. O. R. Mangum, mentioned elsewhere in these pages, these sermons are on the life and teachings of Jesus. Beginning with his sermon and Nazareth great events and sayings of our Lord are presented in the glow of their rich meaning for mankind. Dr. Seay has given messages worth reading for understanding and uplift. J. B. Weatherspoon

Spurgeon's Sermon Notes. $1.95.
Spurgeon's Sermon Illustrations. Edited by David O. Fuller. Zondervan Press. $1.00.

Sermon outlines are not very inspiring and often not very instructive. But Spurgeon's outlines usually were full

enough for another to get the heart of his message with a little thought. Dr. Fuller has collected 193 of these outlines and given them in the order of the books of the Bible from which the texts are taken. The second volume is a collection of some 500 of Spurgeon's illustrations, concerning many of which it must be said that they, either in background or reference, are not easily used today. Many also are of permanent value. J. B. Weatherspoon

Story Talks for Children. By Karl Rest. The Wartburg Press. $1.00.

For those who serve groups of children here is a serious and interesting volume of stories that deal with facts of sin and grace in terms that can be understood by them. They are "tested" talks, having been used by the pastor-author. They are well constructed. J. B. Weatherspoon

Keeping the Faith. By W. E. Schuette. The Wartburg Press. $2.00.

Dr. Schulte, President of the Eastern District of the American Lutheran Church, by virtue of his general ministry has been called upon to preach many occasional sermons. In this volume of gospel sermons he gives examples of how the gospel may be preached on all sorts of occasions: church and organ dedications, ordinations, funerals, conventions, commencements, lenten services, etc. He says, "There is only one great themes for preaching, and that is God's love to fallen men in the atonement by the blood of Jesus, our Saviour; and there is only one Saviour to preach. I do not care to preach anybody else or anything else, no matter what the occasion may be."

J. B. Weatherspoon

The Crucifiers—Then and Now. By Talmage C. Johnson. Broadman Press. $1.00.

The author gives in a preface the purpose of this series of sermons: "to show how Evil, in the form of ten vices,

crucified Jesus at Calvary, and how these vices crucify again and again in these modern times the Spirit of Christ." The ten vices are pride, greed, cowardice, bigotry, envy, sensuality, indifference, cruelty, selfishness, and hatred. Based on attitudes that are manifest in the characters associated with the rejection and crucifixion of Jesus the discussions have to do with modern evil, pointing out the moral and spiritual effects of various forms of vice in modern human relations. Dr. Johnson is a good writer, good thinker and has a deep passion for social righteousness. He brings to his aid many values found in great literature. The note that runs through the entire series is represented in the following quotation: "There is no merit to be had from believing in the crucifixion and resurrection of Jesus merely as facts of history; but there is great virtue and satisfaction in sharing them with Jesus. At the cross every man must take his place, either with Christ or against Christ; must chose to incarnate within himself the virtues of Christ, or the vices of those who slew him."

J. B. Weatherspoon

He Spoke to the Ages. By Oscar R. Mangum. The Broadman Press. $1.00.

It is a pleasure to read another volume from the pen of Dr. Mangum. With restraint and directions he follows the story of our Lord in these twenty-one brief sermons bringing out lessons by the way that must have greatly enriched his pastoral ministry. He combines effectively the story of the Gospels with careful interpretation and practical application. It seems from this and other volumes that he is given to preaching in courses, a practice that gives range to preaching and adds constantly to the preacher's own store. We commend the method along with this helpful series.

J. B. Weatherspoon

This Critical Hour. By Robert G. Lee. Zondervan Press. $1.20.

In the sermon which gives the title to this volume one finds a ringing message. Dr. Lee never speaks abstractly. His ideas are always dressed in figures and his imagination did its best in this sermon. He thus characterizes this critical hour: "This is a day of invertebrate theology, of jellyfish morality, of India-rubber convictions, of see-saw religion, of somersault philosophy. There are spiritual latitudes as wide as the Sahara desert, and correspondingly dry . . . For Moloch, the spirit of unjust power, and Belial, the spirit of unholy pleasure, and Mammon, the spirit of unrighteous gain, are present in full force to corrupt and debase. In this critical hour there is the tendency to idolize Science so that thousands of people undertake to interpret everything in terms of natural phenomena—reducing the supernatural to ignorance . . . What shall those of us who are positioned as counsellors, as watchmen on the walls, say to people in this poor, head-dizzy, heart-saddened, sin-smitten, war-blooded, hate-blackened, hell-bound world?"

The answer of Christianity is evangelical and devotional, moral and social. "We must make real the surprise of white robes in the streets of Sodom . . . the display of those virtues which made Jesus' life the greatest of mankind." "Here is heroism! To venture the use of the Spirit of Jesus in industry, in diplomacy, in the practical situations in which men find themselves in our complex relation. Our highest Americanism is our confidence that the Cross of Christ is the wisest and strongest force in existence." One feels as he reads, that the preacher's Christian hope is no opiate, but a challenge to practical righteousness and spiritual and moral conquest.

Other subjects of sermons presented are "The Saving Name of Jesus," "The Justifying and Adorning Name of Jesus," and Heavenly Recognition (two sermons). The inclusion in one volume of sermons touching the moral and spiritual, the present and the future, represents Christianity properly as totalitarian in its purpose and power.

J. B. Weatherspoon

IV. THE BIBLE, CURRENT PROBLEMS

The Revelation: An Interpretation. By Arthur S. Allen, Th.M. Published by the author, 415 Hot Wells Boulevard, San Antonio, Texas. 1942. 87 pages. Paper, 40 cents; three copies, $1.

Mr. Allen's little book is in the form of an expository outline, with a good deal of argument and discussion to justify his interpretations and to refute erroneous interpretations by others. His analysis includes five visions. The reviewer prefers treating it as seven visions.

The basic principles guiding the author are essentially sound. He has not only avoided, but he has distinctly repudiated and confuted, some of the worst vagaries of the popular expounders of this book. He is profoundly concerned with the purpose of God and with the work of Jesus Christ in the course of redemption history. He has not wholly escaped the dangers of the "dispensational" system of thinking; nor the notion that Daniel and the Revelation must be taken as definite historical forecasts. He has largely liberated himself from the too frequent bondage to the idea that the Jews constitute the determinative racial factor in human history.

Mr. Allen recognizes "Three Dispensations of Grace" in the Revelation; and "Ten great World-Periods of time, and eight great World-Kingdoms," in addition to "the one, ever present, divine, Spiritual Kingdom, of both Heaven and Earth." His tenth period, which includes the eighth world-kingdom, follows the Millennium. It is thus seen that the work has a good deal of originality. It is a new and independent approach.

The author assumes responsibility for "all errors," "since he was proof-reader" for both the manuscript and the proof sheets. It is to be regretted that he did not have the benefit of another proof-reader. Errors are numerous.

The work will be interesting and stimulating to those who will study it. W. O. Carver

Simple Talks on the Tabernacle. By D. H. Dolman. Zondervan Publishing House, Grand Rapids. 1942. 228 pages. $1.50.

In the preface Dr. Dolman says concerning his book: "It contains only simple heart to heart talks to God's children about our precious Redeemer and how we can follow and serve Him best in our daily lives." The author's statement constitutes a very good descripton of the contents of the book. It is a series of twenty-four studies in the typology of the ancient Jewish Tabernacle. Dr. Dolman takes each part of the Tabernacle, including all its furnishings, and makes it typical of Christ, the Church, and the Christian life. Those interested in that kind of interpretation will find the book interesting and helpful. J. Leo Green

Walks with our Lord Through John's Gospel. By Erling C. Olsen. Zondervan Publishing House, Grand Rapids. 1942. 2 vols. 651 pages. $3.00.

This is not a commentary. It is rather a series of 100 separate studies in the Gospel of John. The discourses were originally given as radio talks. The author states in the preface that they were "prepared primarily for the common people." They are fervent, practical, conservative, heart-warming.

Evidently Mr. Olsen is a great lover of Christ, the Bible, and people. Dr. Wilbur M. Smith of Moody Bible Institute says concerning him: "My own opinion is this, that no layman in the English world today, week after week, year after year, is so clearly, so winsomely, so courageously, so authoritatively, interpreting the Word of God, in all its breadth and depth and variety of teachings, as the author of these messages." J. Leo Green

Philippians in the Greek New Testament for the English Reader. By Kenneth S. Wuest. Wm. B. Eerdmans Publishing Company, Grand Rapids, Mich. 117 pages. $1.00.

Professor Wuest is a careful student of the Greek New Testament. In this volume of a series of studies in the

Greek Testament, he demonstrates that a knowledge of Greek is a splendid tool for uncovering the treasurers of the New Testament. The author, who is teacher of New Testament Greek at Moody Bible Institute, illuminates the words and thoughts of Paul in this study of one of the greatest of the epistles. Edward A. McDowell

How You Can Make Democracy Work. By Eugene T. Lies. Association Press, New York. 131 pages. Price, $1.75.

At a time when the word "democracy" is being bandied about as a catch word, and all sorts of misconceptions of democracy are rife, a book dealing simply and directly with the objective expressions of democracy in an actual American community should be welcome. There are presented no abstract theories, no involved definitions, no claims or defenses; the average citizen is placed in the midst of his community and shown how he, "just one poor puny individual," can do something to help make the community a functioning democracy. The chapters are brief, and the style is interesting and breezy. The question is asked and answered, "What does your community mean to you?" There then follows an almost exciting human-interest close-up of "the organized forces of a community." Such matters are then discussed as community beautification, the protection of life, liberty, and labor, the public schools, reading and recreation, poverty and politics, leisure time interests, co-operation, "defense." At every point the practical question is raised, "What can I, an individual member of my community, do about it?" The closing chapter presents a practical plan whereby "you" can make democracy work.

G. S. Dobbins

The Pastor's Legal Adviser. By Norton F. Brand and Verner M. Ingram. Abingdon-Cokesbury Press, New York. 235 pages. Price, $2.00.

Why has not someone done this before? The moment the minister opens this book he finds authoritative legal in-

formation concerning matters on which he has always wanted reliable advice. The book deals simply and comprehensively with practically every matter concerning which there is a legal aspect in the duties and responsibilities of the Protestant minister. A listing of the contents is a sufficient recommendation of the book:

Religious Liberty, Sunday Law, Disturbance of Religious Meetings, Church Corporations, Constitution and By-laws, Membership, Meetings and Elections, Temporal Officers and Employees, Church Tribunals, Schisms and Unions, Records, Property, Donations, Tax Exemption, Pews, Cemeteries, Marriages, Copyright, Wills.

The minister no longer has any excuse for being "ignorant of the law" as it pertains to himself, his church, his rights and duties under the law. The warning is given that this book is not intended to supplant expert legal assistance when and where needed. Yet the chances are that very little legal advice will be needed by the minister and his official board who refer frequently to this simply written and authoritative "Adviser." G. S. Dobbins

War As A Social Institution. Edited by Jesse D. Clarkson and Thomas C. Cochran. Columbia University Press. $3.50.

This book contains most of the papers on war that were read at the 1940 meeting of the American Historical Association. Twenty-six scholars discuss war from five different viewpoints; (1) the causes of war, (2) its strategy and tactics, (3) its effect upon the concept of neutrality, (4) its larger influence on social institutions, and (5) the implications of the present war to the United States. They represent various opinions held by historians who, like others, see the same facts through different eyes, or give to the facts varying values. They do not therefore advance any finality of opinion on such matters as the causes of the present war and the part America must play in world affairs, but do give an unemotional analysis and evaluation

of events in the past, and agree in the judgment that national isolation is a failure.

The parts of the book of greater interest to the average reader are those that deal with the roots of war, the social effects of World War I in America, Japan and Russia, and the relation of America to the present war and to the post war world. In the final paper of the series Dr. D. F. Fleming cites the two alternatives before the world: dictatorship or federation; and closes with this judgment: "There is no longer room to doubt that 'progress' in war making is driving the world toward unification, either by the method of strong federation, our own successful contribution to the world's politics which we refused to back in 1919, or by the method of forced unification which Hitler and Matsuoka are attempting today. We may still choose between these two methods, but we cannot avoid the process. The scientists have made it impossible for an anarchy of some sixty sovereign states to continue. In a rapidly shrinking world there can be but one fully sovereign state, though federation may preserve for many peoples the essentials of self-government."

J. B. Weatherspoon

The Social Background of the Old Testament. By David Jacobson. Hebrew Union College Press. $2.00.

In a foreword President Morgenstern of Hebrew Union College says, "This work is a valuable study of the origins and early stages of development of the fundamental institutions among various Semitic people of antiquity, with particular attention to the Hebrews, especially in that period of their cultural evolution of which the Bible is the principle record. It is characterized by thoroughness of method, wide range of reading and sound preparation, and a commendable independence of judgment and conclusion." Of particular interest are the chapters on marriage practices and family organization, the relation of the individual and the group, blood and sacrifice and blood revenge.

To remember that the social institutions and ethics of the Old Testament had a history and to get the perspective afforded by a study of the backgrounds, give to the life of the Scriptures a fresh vigor, as archaeology verifies geographical and historical framework. The reader will find much of interest and benefit in this volume.

J. B. Weatherspoon

The Bible and Our Social Outlook. By Abraham Cronbach. The Riverside Press. $2.00.

In this study the professor of Social Studies in Hebrew Union College undertakes to do two things: to give information concerning modern social problems and to discuss the social teachings of the Hebrew Scriptures in their bearing upon those problems. Among the subjects treated are poverty and wealth, benevolence, social justice in the realm of taxation, economic organization and civil liberty, health, recreation, housing and education. The reader's interest is caught by the clear and discriminating treatment of modern problems, and also by the fact that here we have an excellent example of the modern approach of liberal Jewish religious leaders. One is conscious at various points of the limitations of the study to the Old Testament. In many Jewish writings one finds occasional reference to Jesus' or Paul's attitudes in their bearing upon Old Testament teaching, but Dr. Cronbach makes no reference to the New Testament as having any interpretative value. It is strictly Jewish and addresses itself to the question of the "Jewishness" of modern social vision. He definitely arrays the Old Testament on the side of social interest and progressive social movements, and Christian readers, claiming the Old Testament as theirs also, will find real value in the serious exposition of Hebrew social ideals. J. B. Weatherspoon

V. PHILOSOPHY, PSYCHOLOGY, EDUCATION

The Spiritual Life. By Edgar Sheffield Brightman. New York and Nashville, 1942, Abingdon-Cokesbury Press. 218 pages. $2.00.

Dr. Brightman says: "The Cole Lectureship was the occasion, but not really the cause, of the writing of this book. The book was written because it had to be. For some time I have felt the need of putting into words what the spiritual life means to me." He well says, further: "In these days of cruelty and materialistic aggression, it is still true that only spirit is eternal, only spirit is truly real, only spirit is the goal of life."

The need truly is great, one of the most vital needs of the time, all the more so that so few, relatively, seem to be clearly aware of the need. We have in considerable measure become conscious of the inadequacy, even of the delusive quality, of the material world. Most people do not know that the spirit can rescue us—if we define the spirit in capital personal terms—the Spirit.

Dr. Brightman has undertaken a noble, needed task. He has done well with it. His first chapter, What Is Spirit? thrills with its insight, its brilliance, its aphoristic sententiousness. The "marks of the spirit," conscious, powerful, noble, rich, courageous, free, rational, personal, give cumulative exposition. They do not yet define the term. You read on with hopeful enthusiasm. The five subsequent chapters amplify, illustrate, expound the thesis and the specifications of the first chapter. One who is somewhat at home on this ground comes to anticipate what will be said, gets a growing conviction that the spirit, spirituality, the spiritual life are not yet going to find definiteness. Erroneous notions, sad misconceptions leading to harmful practices and hindering ways of seeking spirituality are exposed and rebuked with effectiveness.

Perhaps, after all, we cannot hope for more. And we are truly grateful for the clarifying and fruitful analysis and discussion, even if we must think the publisher's announce-

ment that we have here a "precise definition" is an overstatement.

The book leads us back—or on—to God as and in the Holy Spirit as the source of all life and reality for men, and calls for energetic, positive, rational response to God in true personal relations. That is much. W. O. Carver

What Man Can Make of Man. By William Ernest Hocking. Harper Brothers, New York. 1942. 62 pages. $1.00.

In seven brief chapters Professor Hocking presents some fundamental dilemmas which the humanistic modernists are finding themselves facing by reason of substituting scientific materialism for a metaphysical basis of truth and of human experience.

The discussions are marked by almost poetic rhetoric and diction; by aphoristic statements that sparkle with radiant brilliancy; and by an extensive satire which is hardly less biting for being mild and courteous in form. As far as it goes it is remarkably effective apologetic for spiritual values.

Modern reliance on materialistic science has led the modern era into philosophical confusion, spiritual bankruptcy and even into material anarchy.

Dr. Hocking stops rather far short of any adequate Christian faith. It is not his purpose here to do more than point the way to a reasonable road to reality: to show that as there is a recognized trend in evolution which much be practically recognized for all biological improvement, so is there as clearly a trend in history by relating himself to which man can advance on the way of his man making. "Strange that so simple a thing should make so very much difference."

All this Dr. Hocking applies in a few closing words to assert that "The issue at the gate of the new day is whether we can set our democracy on something beyond man the scientific fact"; for unless we can our case is hopeless. "Democracy cannot rest its case on either the biological or the psychological human creature. Democracy is not based on

what is but on what ought to be." "The bond of equality and fraternity is to be found, not in scientific measurements, but in common devotion to a goal which is beyond them all." "But the new conscience is finding its courage, because man's soul is recovering the sight of both its eyes! It is taking the scientific conscience into the house, not as master but as partner."

Here is one of the best little books one can find for tonic and for wisdom. W. O. Carver

The Philosophy of Alfred North Whitehead. By Paul Arthur Schilpp. George Banta Publishing Company, Menasha, Wisconsin. 745 pages. $4.00.

This is Volume 3 in the Library of Living Philosophers being published under the general editorship of Paul Arthur Schilpp of Northwestern University. The earlier volumes dealt with the philosophy of John Dewey and George Santayana. The general plan is to let the philosophy present a brief auto-biographical sketch, then give a series of criticisms and interpretations of his philosophy written by contemporary philosophers or students and critics of philosophy, then present the philosopher's reply to the criticisms and interpretations, and conclude with a bibliography of his writings. It would be quite difficult to improve upon that plan in studying a contemporary thinker. Indeed, it would be exceedingly difficult to improve upon the type of book that Dr. Schilpp presents. It is a contribution to the study of philosophy that will be of permanent value. As long as the thought of these great modern minds is studied, these books edited by Dr. Schilpp will hold a prominent place among the best commentaries.

All students of Whitehead will welcome this volume. The difficulties that many have had in understanding his thought will be obviated to some considerable degree by the study of the relatively brief interpretations that are given here. I do not mean to suggest that this book makes Whitehead easy to understand, or that all the contributors agree

in their basic interpretations of his views. But those who want to study him more seriously, and who are seeking a simplification of his philosophy, will find real help in this volume.

There is value also in studying the thinking of some of our best philosophers and teachers of philosophy in relation to Whitehead. An indication of the men and their subjects will help readers of this review to appraise the volume. Victor Lowe, The Development of Whitehead's Philosophy; W. V. Quine, Whitehead and the Rise of Modern Logic; F. S. C. Northrop, Whitehead's Philosophy of Science; E. B. McGilvary, Space-Time, Simple Location, and Prehension; J. Needham, A Biologist's View of Whithead's Philosophy; P. Hughes, Is Whitehead's Psychology Adequate? W. M. Urban, Whitehead's Philosophy of Language and Its Relation to His Metaphysics; A. D. Ritchie, Whitehead's Defense of Speculative Reason; A. E. Murphy, Whitehead and the Method of Speculative Philosophy; W. E. Hocking, Whitehead on Mind and Nature; R. W. Sellars, Philosophy of Organism and Physical Realism; J. Goheen, Whitehead's Theory of Value; B. Morris, The Art Process and the Aesthetic Fact in Whitehead's Philosophy; J. S. Bixler, Whiteheads Philosophy of Religion; C. Hartshorne, Whitehead's Idea of God; P. Schilpp, Whitehead's Moral Philosophy, H. W. Holmes, Whitehead's Views on Education; John Dewey, The Philosophy of Whitehead.

Dr. Whitehead's summary of his own views is given under two headings: Mathematics and The Good; and Immortality.

The limits of this review preclude the possibility of a digest or criticism of the various sections of the book. I found the interpretations of the religious and moral aspects of Whitehead's philosophy quite helpful, especially the article by Bixler.

This is a volume to be treasured in the library of all serious students of philosophy. Dr. Schilpp and Northwestern

University are rendering schools and students generally a service of inestimable value in producing this series.

H. W. Tribble

Personality and Mental Illness. By John Bowlby, M.D. Emerson Books, Inc. 280 pages. Price, $2.75.

This book is intended primarily for the physician, but is sufficiently non-technical to be easily read and understood by the non-medical layman. Dr. Bowlby is an English psychiatrist, having a long list of professional connections in London. The book is by no means an exhaustive treatment of the subject, but is in the nature of observations reported when the author was clinical assistant at the Maudsley Hospital. "As each patient came under my care I found myself fascinated by the questions, What sort of man was he before he became ill? In what ways, if any, was he more unstable or neurotic than others?" The major conclusion reached is that "all mental symptoms whether major or minor always involve the total personality."

In the light of this basic assumption Dr. Bowlby challenges the tendency to divorce mental symptoms from personality and consequently label patients according to some outstanding diagnostic symptoms, such as homo-sexual, or phobic, or paranoiac, or manic-depressive. His thesis then becomes that "the different types of healthy personality, the psycho-neuroses and the psychoses, are to be regarded simply as individual variations of personality." In the view that healthy personality is represented by the individual who is adjusted and integrated, mental illness becomes a matter of variation from the norm. According to this "gradation theory" "healthy personality" is simply personality manifesting itself on a normal level, the neuroses and functional psychoses being personality manifesting itself on other levels. "If this view is correct it is idle to study the one without the other as it would be to study ice or steam apart from water, or a bulb apart from the flower which springs from it." Of course this does not do

away with the value and the necessity of classification, but it does repudiate the hard and fast designation of a patient of "schizophrenic," "paranoiac," "melancholic," "phobic," "manic-depressive," and the like.

If this view is accepted, clearly the old classification lists lose much of their value, and better methods of measuring and describing personality must be devised. Instead of attaching the familiar "tags" to patients, Dr. Bowlby proposes a system of trait studies, with batteries of tests somewhat like those used by Hartshorne and May in their "Character Education Inquiry." His own investigations indicated that while a patient might emerge as characterictically schizophrenic, paranoiac, and so on, such characterization would be of only incidental value, the main value being that a detailed picture of the patient's difficulties has appeared. Many excellent examples are given.

The book breaks new ground and should be read by every advanced student in the field of psychology of religion. G. S. Dobbins

Truth and Fallacy in Educational Theory. By Charles D. Hardie. Cambridge University Press, London and New York. 147 pages. Price, $2.00.

The author of this small volume sets out to describe and evaluate the several prominent educational theories which are competing for dominance today. He passes in rapid review the Spencerian theory of "education according to nature;" the Herbartian theory of "formal discipline;" the Dewey theory of "social pragmatism." None of these educational theories by itself, nor all of them put together, can be considered adequate. A thoroughly complete education would leave no gaps in our knowledge, and there seems little hope that this will ever be true.

For instance, education must ultimately get back to the question, "How did life appear?" It is pointed out that there are three logical possibilities. "(1) Life may have come from some region outside the earth. (2) There may have

been a specific creative act. (3) Life may have made its appearance from non-living material." Rejecting the first possibility, the author performs a strange feat of reasoning. He agrees that there must either have been a specific creatice act, or life must have developed from the non-living. "The latter view implies that if we could reproduce in a laboratory the conditions under which life first developed from the non-living, then we could again cause it to appear. So far all such attempts have failed." Yet the possibility is held out that life may have come from non-living matter. "For example, it is physically possible that molecules of matter might by chance take up the position which they have in a Ford motor car, even to the extent of having petrol in the tank and an ignition key on the switchboard." Naively it is concluded that the chance of such an event is extraordinarily small, yet since it might conceivably happen it follows that "since we can arrange molecules in the way necessary to produce a Ford car, it may yet be possible to arrange atoms in such a way as to produce life."

If an education theory adequately based can produce such twaddle as this, it may be well enough that it is still in the larva stage! The closing chapter on "Educational Measurements" is a bit technical but fairly satisfactory.

G. S. Dobbins

Religion in Illness and Health. By Caroll A. Wise, Chaplain, Worcester State Hospital, Worcester, Mass. Harper and Brothers, New York and London. 279 pages. Price, $2.50.

Those acquainted with the work of Chaplain Wise in the Worcester State Hospital have looked forward eagerly to the time when he would publish the results of his many years of experience in one of the nation's outstanding hospitals. His book fulfills every expectation, and deserves the description given by the publishers, "A milestone in the development of an understanding of the relation of religion and health."

Almost as revolutionary as the new concept of disease which came with the work of Pasteur and Lister when they introduced the germ theory is the new approach to the cause and cure of human illnesses from the standpoint of the patient as a total psycho-physical entity. It is a well-known fact that more than one-half the beds in the hospitals of the United States are occupied by the mentally ill. "It is not an overstatement," he quotes an eminent medical authority as stating, "that fully 50 percent of the problems of the acute stages of an illness, and 75 per cent of the difficuties of convalenscence, have their primary origin not in the body, but in the mind, of the patient." He quotes the conclusion of another authority to the effect "that pchcyo-somatic illness is becoming more prevalent and that the maintenance of high rates of morbidity at present existing in the community can only be so understood. No other interpretation covers all the known facts."

In the light of these startling discoveries as to the relation between health and mental states, Chaplain Wise proceeds to show that religion is one of the most valuable of all factors in sound therapy. While medical men are turning with increasing interest and devotion to this aspect of their work as physicians, according to Mr. Wise "one of the critical weaknesses of many clergy today is their superficial view of personality disturbances." There then follows a clear-cut and simple description of mental illnesses resulting primarily from organic causes, mental illnesses resulting primarily from psychological causes, and mental illnesses that grow out of organism-environment relationships.

As preparation for his study of the place of religion in illness and health, the author sets forth certain fundamental principles of the "organismic approach"—the approach to structure from the viewpoint of function, in which must be taken into account the function of individuation, the role of tension and equilibrium, the various levels of the life of the organism, the relation of the organism to the environment. "Health" is defined as "a state in which the or-

ganism as a whole is in control of its parts;" and "illness" as "a condition in which the parts are controlling the activities of the organism as a whole." Personality is therefore viewed as "the manifestation of the life of the organism in its totality." It is inevitable that "human beings are fundamentally selfish." There is no ultimate escape from physical and mental illness in a culture like ours, in which it is largely a case of "every man for himself and the devil take the hindmost," which means that the great majority of the members of our present day society will be left to the devil, in the form of physical, mental, and character illnesses.

On this foundation is built the author's practical program of dealing with all manner of illness from the standpoint of the integrating power of religion. It is easy to see that the author has been deeply influenced by Freud, yet he has emancipated himself from most of the Freulian vagaries. Much is made of experience and symbols in religion. There is an excellent analysis of the function and structure of religion. One begins to feel, as he reads chapter after chapter in which the meaning and the value of symbols are magnified, that the treatment would have been simpler and more practical if this emphasis had been lessened and more attention given to the realistic. The concluding chapter on "Practical Considerations' is unusually valuable for the minister who would follow discussion out on the field in actual dealing with flesh and blood persons. All who are interested in the psychology of religion will mark this as a required book. G. S. Dobbins

Intermediates' Worship Programs. Compiled by Mary Elizabeth Past. Fleming H. Revell Co., New York. 205 pages. Price, $2.00.

The compiler of these excellent worship programs insists that any such book is valuable only insofar as the programs contained therein furnish a model to those desiring to use them. The principle of "creative worship" is stressed throughout. While there are more than thirty complete programs for worship services, they are not given in

such detail as to be slavisly followed. Every program calls for originality. Those who are looking for short-cuts to take the place of adequate preparation for the worship programs for Intermediates will not find this book satisfying, but those who are willing to pay the price of prayer and thought and work in order that Intermediates may be led to do their own thinking and into vital experiences of worship will find this book to be indeed "a treasure trove of workable plans."

G. S. Dobbins

The Art of Building Worship Services. By Thomas Bruce McDormand. The Broadman Press, Nashville. 131 pages. Price, $1.50.

There is a growing and insistent demand in all our better churches for more satisfying worship. The swing away from ceremonialism in the earlier years of American history took our so-called "free churches" to the other extreme of formlessness and confusion in worship. How to avoid formalism on the one hand and sterile unpreparedness on the other is a problem which almost every Baptist minister would like to solve.

The author of this manual on building worship services is director of Christian education for the Baptist Union of Western Canada. His treatment maintains a fine balance between dignity and freedom, order and extemporaneousness, fixity and orginality. The book is far more than a compilation of "orders of services," but deals creatively with the use of hymns, of the Scriptures, of prayer, of stories, of symbols, of pictures, of general literature. Each discussion is rich in illustrative materials. Specimen worship services are provided which set a high mark.

Every minister who desires to enrich his services of worship, getting away from the stereotyped and yet not opening the way for sensationalism, will greatly profit from the reading and the regular use of this excellent manual. It might well serve as a text for the study of creative worship by all those in the church responsible for this service in all its phases. The book lends itself admirably to group study,

and the pastor would find it exceedingly enriching and rewarding to conduct a series of studies with the choir and all other leaders of worship in a class with this book as a text.

G. S. Dobbins

Science and Education. By S. R. Humbly and E. J. F. James. Cambridge University Press, London and New York. 145 pages. Price, $1.25.

This is a small book in the "Current Problems" series of the Cambridge Press. The authors undertake the discussions of the relation of science and education to some of the problems of our time. In the preface it is remarked that the chapters took shape "during otherwise peaceful hours spent in home-guarding a water tower in the summer of 1940."

The purpose of the treatise is to set forth the true meaning of scientific education, to show how superficial and inadequate is the education in science offered to average English high school students, and to enter a plea for scientific education that is more enriching to the lives of average people. The practical business of modern science is to increase control over natural resources and over disease; and to cultivate a scientific attitude of mind which will make for richer and more fruitful living on the part of the multitudes.

"Within our own times," the searching conclusion is reached, "this vision of a new order of society has become nearer and more attainable because of the new powers which scientific discoveries have given to mankind. The fields are indeed white for a new harvest; and we have been content that the nations should set their young citizens to reap the tares . . . Now is the time for the teachers in our schools to show afresh to our children the adventure which is both old and new, the building up of a new world order based on freedom and on love. In the contribution of education to the realization of this ideal we would contend that today the science teacher has a particular responsibility, for it is science that is opening up vast fields of human service in medicine, industry, in administration, and edu-

cation itself . . . We must send out our pupils strong in the confidence that they can themselves do something to make the world a better place on the conditions in which, for the first time in history, man has great enough control of the material things to bring the good life within the reach of all." G. S. Dobbins

BOOKS RECEIVED

The Gospel Today. By Chester Warren Quinby. Abingdon-Cokesbury Press. 128 pages. Paper, 35 cents.

A survey of the Gospel story and its meaning in six chapters, designed especially for study groups.

Bible Quiz Program. By Mabel H. Hansen. Zondervan. 45 pages. Paper, 25 cents.

"A series of eight Bible Quiz Programs, any of which may afford a half hour of profitable entertainment."

"Out of the Depths." By George W. Kruger. The Wartburg Press, Columbus, Ohio. Single copy (paper) 10 cents; dozen 75 cents; hundred $6.00.

"Wartime prayers for Christians," ranging all the way from a prayer "for the President of the United States" to "A Bride's Prayer" and a prayer "For a Son in the Air Force."

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